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The Living Church.

SATURDAY, FEB. 21, 1891.

THE CRUSADER.

BY ISABEL G. EATON.

In days of old the brave crusader fought
To win from pagan hands the Saviour's tomb;
From year to year each pilgrim warrior sought
And found his gory doom.

But still the cross of red the crescent dared,
Still knight and templar with undaunted crest
Pressed ever on where death and glory shared
Each warrior's noble quest.

Many a valorous deed of golden fame
Is traced in fadeless tints on history's page;
Godfrey de Bouillon, first of every name,
And first in knightly age.

From Charlemagne the Great, a soldier born,
Whose mighty strength against the Arab hurled,
Combats the Moslem in his pride and scorn,
The conqueror of the world.

And joyfully the Holy City rears
The Christian symbol once again on high,
And Godfrey's arm the victor's falchion wears,
The cross of chivalry!

Simon de Montfort, Louis, Saint of France,
Bold Richard Coeur de Lion, sought to win
The holy places from the Moslem's lance,
And sway of Saladin.

With eyes upraised on pointed spear of steel
Which once had pierced the Saviour's wounded side,
With purest faith they saw the blest Sangreal
In vision glorified.

Whence cometh forth so great a zeal to-day,
Which stirred the soul of templar and of king?
What faith bids man such loyal love display,
Such fervent following?

The Christian knight still finds his foe to slay,
The pilgrim's chant ascends, the war cry rings;
The crescent bow of evil flaunts its ray;
The siren pleasure sings.

Well armed is he who bears the shield divine,
And wages battle with the powers of sin,
Stronger than coat of mail, or Red Cross sign,
And sword of paladin.

Mightier than victor in the old crusade
Who conquers self with prayer and scourging rod;
A fairer prize than knightly accolade,
The praise and love of God!

WE publish this week, in our extra issue, a very able paper on "The Eucharistic Sacrifice," by the Rev. F. E. Brightman, of the Pusey House, Oxford. The treatment of this profound subject strikes us as remarkable. It is clear and concise, and at the same time learned, especially in its illustrations from liturgies and ecclesiastical appointments. We are confident that this paper will interest our thoughtful readers, whatever may be their "school of Churchmanship." The letter of the secretary of the Chinese Church League will, it is hoped, arouse the attention of Churchmen to the pressing need of funds. We comment upon it in our editorial columns. The honorable part which Churchmen took in the Revolutionary War forms the subject of an article contributed by a valued correspondent; it is a topic upon which a book might be written. The Clergy Pension Fund should be kept before the Church until justice is done to her venerable servants. The department of Church work is, as usual, full and interesting.

A RUMOR, which we hope will be verified, has it that the bishopric of Peterborough has been offered to the Rev. Dr. Talbot, vicar of Leeds, formerly warden of Keble College.

THE dean and chapter of Durham have resolved to light their magnificent cathedral by electricity, and the motive power will be obtained from the River Wear.

NO appearance has been entered by the Bishop of Lincoln or his proctors to the citation to appear before the Judicial Committee of the Privy Council. On petition to the Privy Council, permission to appear at any stage can be granted.

IN consequence of the attitude of the Council of the Protestant Churchmen's Alliance with regard to the Lincoln judgment, the Dean of Canterbury, the Rev. J. Robertson, of Kilburn, and the Rev. C. V. Childe, have resigned their seats on the Council.

THE Rev. B. Kephart, a missionary on the west coast of Africa, who recently voyaged from this country to Liberia, gives the following as the cargo of the steamer which carried him: 10,000 casks of rum, 11 cases of gin, 450 tons of gunpowder, and 14 missionaries. This is what might well be called a "mixed" cargo.

WHEN the mail left New Zealand, Bishop Suter, the venerable Bishop of Nelson, was lying dangerously ill. Whilst reading prayers in Bishopdale chapel, Nelson, he suddenly faltered and stopped. A medical examination showed that he was suffering from congestion of the brain, and that he had lost his eyesight.

THE first imperial diet of Japan has elected a Christian as its first president, Mr. Nakashima. That thirteen men who have professed the faith of the Crucified should be elected members of the diet, is more than the missionaries of the native Christians expected, and much less did they anticipate that a Christian would be chosen as the presiding officer. It is indeed a very gratifying fact, and a very auspicious sign.

The Church Eclectic says: "We hear that Bishop Potter has officially allowed 'Reservation for the Sick' at Holy Cross, as has been done occasionally by English bishops in congested districts. It is a mark of episcopal administration entirely oblivious of party considerations, and intent only upon the spiritual growth and edification of the Church, and the furtherance of the Gospel in all ways."

DR. THOMAS J. WALKER, of Peterborough, writes to *The Times*: "I observe that in a leading article in your issue of this morning (Jan. 12) you speak of the Bishop of Peterborough as 'a man whose health has not been altogether satisfactory for some time past.' That is written under a misapprehension. In the year 1883, his Lordship was prostrated by a severe illness, which held his life in jeopardy for several weeks. Happily, this illness ended in complete recovery, and I know no man of sixty-nine with greater mental and physical vigor than the Bishop of Peterborough."

THE oldest prelate of the Church of England is the Rt. Rev. Richard Durnford, D. D., Lord Bishop of Chichester, aged 88; the youngest, the Rt. Rev. Alfred George Edwards, D.D., Lord Bishop of St. Asaph, aged 41. The oldest prelate of the Church of Ireland is the Most Rev. Robert Bent Knox, D. D., Archbishop of Armagh and Primate of all Ireland, aged 83; the youngest, the Rt. Rev. Robert Samuel Gregg, D. D., Bishop of Cork, Cloyne, and Ross, aged 56. The oldest Prelate of the Scotch Episcopal Church is the Rt. Rev. Charles Wordsworth, D. D., Bishop of St. Andrew's, aged 84; the youngest, the Rt. Rev. James Robert A. Chinnery Haldane, Bishop of Argyll and the Isles, aged 49.

"CANONICUS," writing to *The Spectator*, tells the following amazing story: "A short time since a letter reached the Lincoln post office, addressed as follows: 'A sa Grandeur Monseigneur l'Eveque de Lincoln.' The whole of the staff being apparently destitute of an elementary knowledge of the French language, the letter was returned to the post office in London with this endorsement: 'Cannot be found in Lincoln.' The education at St. Martin's-le-Grand being rather more advanced, the letter was re-endorsed: 'This is for the Bishop of Lincoln," and so eventually reached his Lordship's hands."

THE Rev. W. Carlile, honorary secretary of the Church Army, has not relinquished his control of that society, nor has it ever been his intention to do so. On the contrary, he has been preparing for some time past the extension of the Tramps' and Inebriates' Labor Home Scheme throughout the country. The first of these homes has been working most successfully since last January. It is true that Mr. Carlile has accepted a small country parish near London, at the request of two London doctors, in order to retain his regained health. As the former incumbent only received about £90 last year, the financial gain to Mr. Carlile is merely nominal. His health being nearly restored, he will continue to take as great an interest as ever in the Church Army work.

A CORRESPONDENT of one of the Bristol papers says that Bishop Ellicot is still able, at seventy-two years of age, to enjoy a day's skating. "When his Lordship was staying for some time one severe winter with a family in the country several miles from the church at which he was to preach, the roads were in such a state one morning that it was difficult to ride or drive. Fortunately, Dr. Ellicott had brought his skates as well as his sermon, and in a short time all three, we mean the Bishop, the sermon, and the skates, were making good time over the ice of the neighboring canal, and his Lordship was one of the first at the morning service, preached a thoughtful sermon, and at the close of the devotions, he skated back to dinner with good digestion waiting on appetite, and the blessing of the Church on both."

A CEREMONIAL incident, which is without parallel in modern times, was witnessed on a recent Sunday morning at St. Paul's, a Lord Mayor communicating in his robes of office, accompanied by his sheriff. The occasion (which was certainly the first for a quarter of a century, as Sir Reginald Hanson communicated on entry into office, and Sir Robert Fowler frequently, but never in robes), was a sermon by the Lord Mayor's brother, who is also his chaplain, and the Lord Mayor and the sheriff came to the church walking, and proceeded to the Lord Mayor's vestry, where they robed before and unrobed after the service. The sword-bearer and the mace-bearer did not attend, nor were the State carriages brought out. Lord Mayor Savory, who is chairman of the executive committee of the Liddon Memorial, is proud of having been for some time a lay preacher in the Church of England, and Mr. H. S. Foster, who is a candidate for the shrievalty next year, is equally energetic, while his brother is a well-known Low Church clergyman at Hastings. The Rev. H. Macnamara was the Celebrant, and Canon Scott Holland assisted in communicating the civic visitors, who were preceded by the dean's verger.

AT the meeting of the Board of Managers of Missions, Feb. 10th, communications were received from the secretary of the House of Bishops conveying the action of the House in forming the missionary jurisdiction of Oklahoma, the election of a missionary bishop for Japan, and the deputation of the Bishop of South Dakota as its representative to proceed to Japan at once. The Rev. Mr. Cole, secretary of the Standing Committee, writes from Tokyo touching the General Synod of the Japanese Church, which is to be held in Easter week: "Our next synod is going to discuss grave questions about the Japanese Church. 'Rule' is in the way now and we cannot but expect that our Christians will wish to regulate all the workings of the Church. Were they fully ready to do so, gladly would we leave it all to them; but we fear they may go beyond their depth. Would that we could have a bishop who could speak the mind of the American Church which, without false pride we may say, has great influence over the native Church and stands in a position to mediate. The Standing Committee has no place in the canons of the native Church, but a duly delegated bishop they would hear and respect." It was announced that it was Bishop Hare's purpose to leave in time for attendance upon this synod. Other business of a routine character was transacted.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—All Saints' church, 757 N. Clark St., has a daily Celebration during Lent, at 6:45 A. M.; Evening Prayer at 4:30 P. M. each day; Evening Prayer repeated at 7:45 with sermon on Tuesdays and Fridays, and two Celebrations each Sunday. The Eucharistic vestments have been introduced at All Saints.

Some mention has been made in these columns of the improvements in progress at St. Peter's. The chapel is intended to be ultimately used solely as a Sunday school room and parish hall, there being adjoining space, 67x125, left vacant as the site for the permanent church. The building is 35 feet wide by 88 in length, and is built of plain brick with heavy trimmings of Anderson pressed brick. There is a high and well lighted basement, where a study for the rector,and commodious guild rooms, with well appointed store-rooms, closets, etc., have been fitted up. The chancel has been enlarged so as to afford accommodations for a choir of 40 voices, and a vested choir is to be introduced at Easter. There are now sittings for over 300 people, and when necessary, on extra occasions, the church is capable of holding over 400 without discomfort. The building as it stands, has cost about $6,500, and the lot, which has a frontage of 103 feet on Belmont Ave., near Evanston Ave., cost $10,000; while the indebtedness on the entire property, after the payments on various subscriptions and promises now outstanding, have been received, will be reduced to less than $5,000. Mr. George Beaumont was the architect, and it is largely owing to his careful supervision that so much has been done with a comparatively small sum of money. There is especial cause for gratification to both rector and people in the fact that the congregations seem to have grown simultaneously with the enlargement of the building, while the pews are being rented at a rate which will, with the increased collections, provide a surplus revenue sufficient to wipe out the indebtedness in the course of two or three years. While speaking of St. Peter's, it may be proper to say that the recent rumors that the rector, Mr. Edsall, had accepted a call to St. Louis, were entirely incorrect, and that he is to remain at his present post.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Ash Wednesday, Bishop Potter visited and preached at St. Thomas' church. The church was well filled.

On the first Sunday in Lent, a course of lectures was begun under the auspices of the Church Club, the object being to deal with the distinctive principles of revealed religion in contrast with the special truths of natural religion, and the title selected is "Catholic Dogma." The series was opened by Bishop Littlejohn, who took for his topic, "The Nature of Dogma and its Obligation." Lectures will follow on succeeding Lenten Sunday evenings, by the Rev. John W. Shackelford, D.D., on "Holy Trinity;" the Rev. Alfred G. Mortimer, D.D., on "The Incarnation;" the Rev. John H. Elliott, D.D., on "The Atonement;" the Rev. Davis Sessums, on "The Office and Work of the Holy Spirit," and the Rev. G. S. H. Walpole, on "Grace and the Sacramental System."

The Rev. W. S. Rainsford, D.D., preached the annual sermon, Feb. 8th, before the students of Yale University.

On Quinquagesima Sunday a largely attended missionary service was held in St. George's church, at which addresses were made by Bishop Leonard, of Nevada and Utah, Archdeacon Perry, of Tennessee,and the Rev. Dr. Langford. During Lent, a series of special lectures will be delivered on Friday evenings by prominent preachers of "other religious bodies," including, Drs. A. F. Schauffler, Henry Van Dyke, and T. T. Munger, of New York, Professor Briggs, of the Union Theological Seminary, the Rev. Thomas Dixon, Jr., Dr. Lyman Abbott, of Brooklyn, and Dr. Washington Gladden, of Cleveland, O.

The first anniversary of the installation of Seth Low, LL.D., as President of Columbia College, occurred last week. During the year he has inaugurated a number of radical changes, all of them in the direction of uniting the separate faculties into the working unity of a true university. Beginning simply as King's College, under a royal charter, before the war of the American Revolution, university departments have been added, one by one, until, while still retaining the name of college, Columbia has become in point of scholarly facilities and number of students, one of the greatest universities in the world. The various departments have, however, continued to work separately from each other and not even a common "Commencement" was held till last year. One of the first acts of President Low was to establish a university council for the purpose of binding the faculties together and promoting unity of action for a common aim. The latest step marks the present anniversary, in the announcement that the College of Physicians and Surgeons has come under the control of this university council, and become an actual instead of, as formerly, a nominal department of Columbia. Not long since, the Vanderbilt family, who are members of St. Bartholomew's parish, gave this medical school a magnificent equipment of buildings, and it ranks now as one of the foremost scientific foundations in the country. President Low's dream of a powerful and genuine university, under the auspices of the Church, bids fair to be realized. The Rev. Dr. Henry Y. Satterlee has succeeded the Rev. Dr. Van De Water as college chaplain for the month of February, and has already made a good impression upon the students. Attendance upon the services of the chapel, under the new voluntary system, has much increased.

A singular, but certainly very appropriate feature, of the present Lenten-tide in New York churches, is the tendency to courses of lectures on subjects other than moral and devotional. With increased spiritual privileges, many of the churches are offering courses of instruction on topics pertaining to the Church and her ways, in obedience to the new canon which requires such instruction. Thus the Rev. Dr. Dix will deliver a Lenten course on "The Authority of the Church as set forth in the Book of Common Prayer, Articles,and Canons," the topics being "The Church as described in her own Formularies;" "The Teaching Church—*Ecclesia Docens*;" "The Christian Priesthood;" "Apostolic Succession;" "Christian and non-Christian Morals;" "The Outlook for Christian Unity." At the church of the Incarnation, the Rev. Arthur Brooks will lecture Wednesday mornings on "Church History," and Friday evenings on "The Prayer Book." The Rev Dr. Wm. R. Huntington will preach Sunday afternoons at Grace church, on "Popular Misconceptions of the Episcopal Church." At the church of the Beloved Disciple, the rector will deliver Friday night addresses on "The Church and the Prayer Book." At St. James' church, the topic,Wednesdays,will be "The Creed,"and a singular topic will be treated by the Rev. Henry Mottet at the church of the Holy Communion, Fridays. The Rev. Dr. Van De Water will lecture Sunday evenings on "The English Church before A. D. 600."

On Quinquagesima Sunday, St. Chrysostom's chapel was the scene of an unusual and interesting service. It was the celebration of the Holy Communion according to the Armenian ritual, for a congregation of Armenians gathered from different parts of the city. The Celebrant was Bishop Horsep Saragian, who was commissioned some time since to look after the spiritual interests of his race in America, by the Armenian Patriarch of Constantinople. He officiates under a license of the Bishop of New York, and makes a monthly visit for the purpose, coming on from New England, where he has a congregation of Armenians in the neighborhood of Boston, under a license,it is understood,of the Bishop of Massachusetts. At the service in question,Bishop Saragian was robed in the sourtchar or cope, heavy with gold embroidery, and wore the sagbavard or crown-shaped mitre. He was assisted by a deacon, the Rev. H. Ivadian. The service was in the ancient Armenian language, entirely choral, and was exceedingly impressive. The congregation,numbering 200 or 300 persons, was very devout. Armenian services are held at St. Chrysostom's chapel regularly every Sunday at 1:30 P. M. The hour is inconvenient, but is necessitated by the assembling of the Sunday school two hours later, so that there is barely time for the two services during the afternoon.

On Shrove Tuesday a special musical service was held at Calvary church. The choir of the church, enlarged for the occasion, beautifully rendered Stainer's "Daughter of Jairus" and Mendelssohn's "Hear My Prayer."

GENERAL THEOLOGICAL SEMINARY.—The Lenten season actually began at the seminary with a meeting of the Fortnightly Club, on Friday, Feb. 6, when the paper was read by Mr. W. W. Moir, of the senior Class, on "The Lenten Fast." At the church of the Transfiguration, on Shrove Tuesday, was given, at 3 o'clock P. M., the first of a series of meditations for the students of the seminary. The first, which was well attended, was by the Rev. A. G. Mortimer, D.D., on "Lent, the Preparation for Easter Communion." The others will be Feb. 17, the Rev. J. O. S. Huntington, O. H. C., on "The Religious Life;" Feb. 25, the Rev. W. W. Webb, on "The Sacerdotal Character;" March 4, the Rev. G. H. Houghton, D.D., on "Fasting;" March 11, the Rev. Arthur Ritchie, on "Sacramental Confession;" March 18, the Rev. J. W. Williams, on "The Life Work of the Priest;" March 24, the Rev. O. S. Prescott, on "Holy Week." Ash Wednesday, all recitations were suspended,and there was a Celebration in the chapel at 7 A. M., Matins at 9, and Evensong at 5. Both Drs. Jewett and Richey, who for some days past have been incapacited from work, are once more at their posts. On Friday evening of last week a number of the senior class met the clergy of St. George's church, at invitation of the rector, the Rev. Dr. Rainsford. The Rev. Professor Walpole was present. Supper was served, Dr. Rainsford giving the students a very cordial welcome. The reception took place in the rooms of the new clergy house of the parish.

EDGEWATER.—St. Paul's Day is the anniversary of St. Paul's church, and it was celebrated this year, as usual, by special musical services. There was a high choral Celebration at 11 o'clock, the service being Woodward in E-flat. The Bishop preached on the conversion of St. Paul. In the evening there was an elaborate service of anthems, under the direction of Mr. H. G. Bunnett, organist and choirmaster of St. Paul's. A shortened form of Even song was sung by the rector, the Rev. H. N. Wayne. The vested choir was assisted by Messrs. Bispham, Vanderbogart, Dana Noble, and Cone, of New York, and Miss Zorn, Mrs. Bunnett, and Mrs. McMurray, of Staten Island. The programme, which was well rendered throughout, was as follows: Chorus, "God came from Teman," Steggall; duet, "Now we are embassadors" (St. Paul), Mendelssohn, Messrs. Vanderbogart and Dana; solo, "Rejoice greatly" (Messiah), Handel, Miss Zorn; chorus, "It came even to pass," Ouseley; solo, "Thus saith the Lord of Hosts" (Holy City), Gaul, Mr. C. W. Bispham; chorus, "Hallel-jah" (Mount of Olives), Beethoven

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The Rev. John B. Clemson, D. D., the senior presbyter of the diocese,entered into eternal rest on the evening of Feb. 3rd, at West Chester, Penn; the immediate cause of his death was pneumonia. He was born in 1803, graduated at Princeton, class of 1822, after which he commenced the study of theology with the late Rev. Geo. Boyd, D.D., of St. John's church, (Northern Liberties), Philadelphia, and subsequently in the Alexandria, Va.,Seminary. He was ordained at the age of 25 in St. Stephen's church, Phila., by Bishop White,and is the last of the clergy who received Holy Orders at the hands of that distinguished prelate. His first charge was at St. Stephen's church, Harrisburg, from thence he removed to a point near Wilmington, Del., where he established a manual labor school in connection with a seminary for preparing young men for the ministry;among his pupils was the late Rev. Dr. Richard Newton. In 1837 he became rector of the church of the Ascension, Phila., where he remained eight years, and thence was called to the charge of the church of the Holy Trinity, West Chester, of which he was rector until his removal to Claymont, Del., in 1853. In 1882, being then in his 80th year, he returned to West Chester, where he married Miss Hannah Gibbons. The funeral services were held at noon,Feb. 7th, in the church of the Holy Trinity,West Chester,and the remains were interred at a later hour in Laurel Hill cemetery, Philadelphia.

The Convocation of Norristown was held Feb. 3rd, in Christ church, Pottstown, the Rev. C. L. Cooder, rector. There was a good attendance of both clergy and laity; among the former, the Rev. Dr. Appleton of Cheltenham, who presided, and led the discussion on local missionary work in Montgomery county. At the evening session,the Rev. S. Snelling made an interesting address on the Sunday school, and its influences in enlarging the sphere of Church work. A discussion on Domestic Missions succeeded, during which the Rev. A. A. Marple made an effective address.

The 35th annual meeting of the contributors to the Church Home for Children was held Feb. 3rd, in the chapel of the church of the Holy Trinity, Phila., the Rev. Dr. McVickar in the chair, when the report of the Board of Managers was read. Legacies received during the year were stated as follows: From estate of J. V. Williamson, $23,750; from Elizabeth C. Halliday,$6,918.83; and from Geo. S.Pepper $9 525. The treasurer of the Board of Council showed the receipts to have been $51,960; payments, $46,961.50.

The annual meeting of the Board of Managers of the Educational Home occurred Feb. 5th, when the report for the year was submitted. There are 105 Indians and 13 white boys on the roll: the Indians are taken from the ages of 6 to 18 years, and none of them have sympathized with their ghost-dancing fathers. Daniel Dorchester, superintendent of Indian Schools, stated that out of 13 prizes given recently at the public school, 9 of the highest were taken by Indians. The health record is excellent; no death had occurred for five years. The boys are taught to be quiet, industrious, and thrifty, and many have had places provided with merchants, manufacturers, and farmers. The receipts of the year were reported as $6,512.73; cash on hand from 1889, $38,339 20; expenditures $37,142.38; balance Jan. 31, 1891, $7,709.65. Bishop Whitaker is *ex-officio* president of the Board.

Over 18,000 boxes have been taken by 105 Sunday schools of the diocese for use during Lent, for the collection of funds for missionary purposes.

PHILADELPHIA—At the invitation of the Clerical Brotherhood, Bishop Whitaker delivered a pre-Lenten address at the celebration of the Holy Communion at the church of the Epiphany, on Monday, Feb. 9th.

Ash Wednesday was a bright, clear day, and the churches were largely attended.

United Lenten services will be held in Germantown, during the present season, when addresses will be delivered by the rectors of the different churches on the Ten Commandments. Eight parishes will take part in these services, which will take place generally on Friday evenings, except Good Friday.

The Rev. Father Page, superior-general of the Society of St. John the Evangelist, was expected to sail Feb. 11th, on a visit to this country; one of his objects being to visit St. Clement's church, Philadelphia, and settle the question whether the clergy of the order are to remain there. The great

need of priests to engage in Church work in England, may necessitate the withdrawal of those now in charge of St. Clement's. The people there are anxious that at least Father Field should remain with them.

Efforts are being made to raise funds for the erection of a new parish house for the Sunday school of St John's free church. The school has largely outgrown its present quarters, and more room is imperatively demanded.

The executors' account of the estate of Mrs. Rebecca T. Willing, was adjudicated and confirmed by the Orphans' Court, Feb. 11th, whereby the amount on hand was ordered to be distributed. Among the many charitable legacies may be named the Domestic and Foreign Missionary Society of the P. E. C.; Christ church Hospital; the trustees of the P. E. C. in trust for the free chapel of the Reconciliation; the P. E. City Mission for the Consumptives' Home and Sick Diet Kitchens; and to the rector of St. Peter's for the parish school, each $5,000; these amounts are subject to the collateral inheritance tax of five per cent. And if the estate is sufficient to pay the various amounts specified in the will, a further amount of $1,000 is to be handed over to each of the above-named institutions.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

The Northern Convocation met at Chillicothe (70 miles northeast of Kansas City), in Grace church, the Rev. S. M. Holden, rector, Jan. 27—28. The Holy Communion was celebrated on both days by the Bishop. The first day was spent in devotional exercises. During the day the Bishop twice addressed the clergy on their peculiar temptations and the best way to meet them. The morning address was followed by prayers supplicatory and intercessory in addition to the prescribed and usual services. In the afternoon an address was made by the Rev. Henry L. Foote, respecting encouragements in our labors. In the evening the sermon was preached by the Rev. Robert Talbot on true spiritual greatness. After the Holy Communion on Wednesday the convocation met for business, and spent the morning in considering mission work now going on or to be done in Kansas City and in a number of towns within the limits of the convocation. In the afternoon an essay was read by the Rev. J. W. Birchmore, on Rev. xi: 13, 14, subject, "The earthquake during the Season of the Second Woe," viz., the Reformation. Then followed a conversation on the utility of a diocesan missionary to work within the convocation limits, a subject to be discussed at the next meeting. The services were well attended in spite of rainy weather. After Evening Prayer had been said, addresses were made by the Rev. Messrs. Foote, Talbot, and Sellers, and by the Rev. Dr. Mann, on the divine organization of the Church, on some of its usages, and as being a missionary body; all of which were practical and were heard with great interest. Then the convocation closed, having been hospitably entertained and mutually profited.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

The Bishop has issued the following letter:

NEW YORK, 22 BIBLE HOUSE }
Feb. 4th, 1891. }

To the Clergy and Laity of the Missionary District of South Dakota.

DEAR BRETHREN:—Affairs took a turn to-day in the House of Bishops to me most unexpected, and so likely to be misunderstood, that I feel I should communicate at once with my dear fellow-helpers in South Dakota.

As is well known, Japan has for a number of years offered a field for missionary enterprise of extraordinary promise, and ecclesiastical affairs are now approaching a crisis there, which will, in all probability, make this an epoch in the history of the Church. This particular field of missionary enterprise has occupied, therefore, not a little of the time and attention of the House of Bishops for a number of years, and especially at its meeting in New York in 1889, and again in Pittsburgh in 1890. Its needs were the occasion of the gathering together of the Bishops this week.

The conclusion was reached by the Bishops that one of their own number should be sent to Japan without delay, to act there in their behalf and as their representative. I was selected to perform this duty. The obstacles in the way of my acceptance seemed to me insurmountable, in view of the ordeal through which the South Dakota Mission has lately been passing: depressed in the Eastern Deanery by the results of an extraordinary drought, and straned in the Niobrara Deanery by an outbreak of wild life. This exigency the Bishops did not overlook, but, surveying the whole field of the work of the Church, they were of opinion that I should give a number of months to Japan, and they urged their wish upon me in a unanimous vote and in terms of brotherly affection and confidence, which made it practically impossible for me to refuse to be guided by their will.

My heart is with you, my dear brethren, to live and die with you, but, all things considered, the resolution of the House of Bishops came to me almost as if it had begun with the words adopted by a council of the Church in the early days: "It seemed good to the Holy Ghost and to us"—. I could not but obey it

I expect to return to Sioux Falls about the middle of February, and to start for Japan early in March.

My absence will, I fear, entail inconvenience upon you, dear brethren of the clergy and laity, but you will bear them with patience and cheerfulness, and make up for my lack of service, by special zeal and fidelity, for the sake of the Church, the body of Christ, in which all the members, whether in South Dakota, in Japan, or elsewhere, are one. You will also spare me. I am sure, in these ensuing weeks of preparation for my new duties, all demands upon my time, except those which are most urgent, and let me rest assured, in my absence, that every one of you, clerical and lay, will, in his own vocation and ministry, stand fast in his place, so that I may find you on my return in unbroken rank, and the work of the Lord prospering in your hands.

I hope to communicate to you later the provision which will be made for the management of the ecclesiastical affairs and the missionary work of the Jurisdiction.

Your affectionate Friend and Bishop,
WILLIAM H. HARE.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

FEBRUARY.

22. Yazoo. 23. Tchula.
26. Wesson. 27. Brookhaven.

MARCH.

1. Winona. 2. Vaiden: evening.
4. Carrollton. 8. Woodville.
11. Osyka. 12. Magnolia.
15. Pass Christian. 16. Mississippi City.
17. Scranton. 18. Biloxi: Consecration.
25. Clinton. 26. Bolton.
27. Bovina. 29. Jackson.
30. Terry: evening.
31. Crystal Springs: evening.

APRIL.

2. Hazlehurst. 5. Lexington.
7. Iuka. 9. West Point.
10. Starkville. 12. Meridian.
14. Brandon. 16. McComb.
19. Natchez. 21. Raymond.
26. Vicksburg.
28. Council in Trinity church, Vicksburg.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.
HENRY MELVILLE JACKSON, D.D., Assistant Bishop

ANNISTON.—The Rev. Wm. D. Martin, the rector-elect of the church of St. Michael and All Angels, entered upon his duties on Sexagesima Sunday, Feb. 1st. The Rev. E. A. Hoffman, D. D., dean of the General Theological Seminary, N. Y., was present, reading the lesson and assisting in the celebration of the Holy Communion. At night the congregation united with that of Grace church, the Rev. P. H. Fitts, rector, the Rev. Mr. Martin being the preacher. The 60th council of the diocese of Alabama, appointed for May 19th, is to be held in the church of St. Michael and All Angels.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The sectional meeting of the Woman's Auxiliary held in St. James' parish, Buffalo, Jan. 28 and 29, was one of more than usual interest. The session opened with an informal meeting, held in the rectory, of the women interested in the Junior Auxiliary, at which time Miss Mary Hart, of Rochester, chairman of the Junior Committee, gave an interesting talk on this all-important work. Following close upon this was a meeting of the children in the church, when a letter was read by the rector, the Rev. Chas. Smith, from Mrs. Burt, wife of the Rev. H. Burt, of Yanktonaise Mission, Crow Creek Agency. Graphic accounts of life among the Indians, and missionary work among the Chinese, were then given by Bishop Hare, of Southern Dakota, and Mrs. Graves, wife of the Rev. F. R. Graves, our missionary to China. A general missionary meeting was held in the evening, and most interested attention was paid to the addresses made by Bishop Hare, Bishop Coxe, President E. N. Potter, of Hobart college, and the Rev. Henry A. Adams. Holy Communion was celebrated on Thursday morning, following which was the business meeting of the Auxiliary. The goodly numbers present at all the services spoke volumes for the interest felt in the missionary work.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

DAYTON.—Ash Wednesday morning Bishop Whitehead, of Pittsburgh, visited Christ church, the Rev. Herbert J. Cook, rector, acting for Bishop Vincent. He administered the rite of Confirmation to a class of 16 persons, two being absent by reason of illness. The musical part of the service, suited to the day, was rendered by the choir of 20 men and boys, being about half the usual number on Sundays. The congregation, which was a large one, listened, with great interest to the Bishop's earnest and pointed discourse. It is reported that the Assistant Bishop of the diocese is making a good recovery from typhoid fever and hopes to return from Europe in April.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

The senior warden, the Hon. J. P. Hornor of St. Anna's church, New Orleans, the Rev. E. W. Hunter, rector, presented to the vestry in December last a handsome pair of brass candlesticks and some wax candles to be used upon the altar. The vestry unanimously accepted them provided the Bishop would consent to their use. To an enquiry as to their lawfulness, the Bishop replied as follows:

"In reply to your inquiry concerning the use of altar lights, I write to say that any doubt in regard to such use would seem to be settled for the Anglican Communion by the late judgment of the Archbishop of Canterbury, in the case of the Bishop of Lincoln. He has decided that they are legitimate and legal, according to the law and use of the Church in England. So they are in the Church in the United States. They have no more connection with the distinctive tenets of the Church of Rome than they have with Buddhism or Mohammedanism. It is to be noted that almost everything in use, the surplice, the church bell, stained glass, vested choirs, the Prayer Book, Confirmation, ordination, etc., have been stigmatized by the Puritan spirit as being "Romish." When the *Te Deum* was first sung in Trinity church, New York, complaint was made formally to Bishop Hobart of this alleged Romish innovation. So that I feel no force in such criticism about anything that cannot justify itself on better grounds. Altar lights are used in this diocese with my consent. Their symbolism, if any one can say what it is, seems to be free from objection. While giving you my judgment in this matter, I have to ask that the great law of charity be always observed, and if there be difference of opinion and feeling in any congregation, let kind discretion be exercised so that the family of Christ be not disturbed.

J. N. GALLEHER,
Bishop of Louisiana.

This straightforward letter of the Bishop is through the medium of THE LIVING CHURCH, circulated throughout St. Anna's parish. Many churches in the diocese of Louisiana use altar lights, namely, St. Mark's, Shreveport; Grace, Monroe; St. James', Baton Rouge; Ascension, Donaldsville; Grace, Bayou Sara; Trinity, Morgan City; St. John's, De Vallo; and Grace church, New Orleans, has a handsome pair of brass candlesticks upon the altar. Altar lights are used now in almost every diocese in the Union; there are many churches using them. It is not likely the altar lights will be used at St. Anna's until Easter for although the Bishop has written favorably upon the subject, and the vestry has unanimously accepted them, it is thought best to wait until Easter so there will be no difference of opinion. The rector of St. Anna's kindly offers to receive and forward subscriptions to THE LIVING CHURCH. (Subscription price $2.00 a year.)

The Feast of the Conversion of St. Paul was celebrated by St. Paul's Brotherhood, with an anniversary service in St. Paul's church on that night. Addresses were delivered by the Rev. E. W. Hunter and the Rev. H. H. Waters, while an interesting article was read by Mr. Wilmer Gresham.

GEORGIA.

The Rev. R. S. Barrett of Atlanta, Ga., held an eight days' Mission during January at St. Jude's church, Brunswick, assisted by the Rev. H. K. Rees, and the Rev. D. Watson Winn, priest in charge. The parts of the city about St. Jude's church, comprising about 350 white families, had been thoroughly canvassed by the clergyman in charge and some ladies of his and St. Mark's congregation, and every one had an opportunity of hearing this special message from God to them. The attendance was not as large as it should have been for the reason that three days before the Mission began, "La Grippe" broke out in Brunswick, and spread so rapidly that there was not one house in six without sickness. In spite, however, of this drawback, the average congregation was very good, and at some of the night services the church was full. The singing was exceptionally well done, the whole congregation taking part, while the members of the choir sat about amongst the people, hearty tunes that all could sing being used. As a result of the answer to the question: "What can a busy layman do?" there was started a chapter of St. Andrew's Brotherhood, not as a parochial organ for St. Jude's church, but for that and St. Mark's jointly, and for the work of the Church throughout this city. The missioner's lectures on the parables were full of earnest and helpful thought, and there is no doubt that the seed sown will spring up and bear fruit. Even at this early stage the good results of the Mission are seen in many quiet ways, and there is the promise of much permanent good to follow. The Mission was closed by the Bishop of Florida, who after the evening service and sermon by Mr. Barrett, confirmed two persons presented by the priest in charge; the city clergy all took part in the closing services.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—Plans for the new school house and guild hall for All Saints' cathedral, have been finally approved. They are drawn by Mr. W. D. Kimball, of Milwaukee. The location and architecture of the new buildings are arranged with a view toward eventually building a transept on the west of the cathedral, which will be connected with the buildings now to be erected. The cathedral trustees now own a full block front on Juneau avenue, with a half block depth on Marshall and Cass streets, in the best portion of the city. The cathedral stands on the eastern portion of the property. Adjoining the prospective left transept, but 75 feet back from the street, will be built the new school house and the guild hall. Eventually, the new deanery will be erected at the west end of the block, on the site of the present frame building, and the three new buildings will then form a handsome quadrangle, with an arched entrance from the street, and, inside, a garden with fountain, etc. The area of ground already owned and available for this purpose, is 255 feet on Juneau avenue, and 180 feet deep. The building to be erected now, is only the combined school house and guild hall, the former of which is given as a memorial by Mrs. P. J. Bosworth. The building will be of Gothic architecture, cream brick, 84 feet wide by 75 feet deep. There are two main entrances. That to the left leads into the school, to which two stories are devoted, arranged for class rooms, study halls, etc., with a gymnasium in the basement. The right entrance leads into the guild hall, which, on the ground floor, contains assembly rooms, which may be thrown into

one, or closed into several, and also suitable choir rooms, with rooms for other local guilds and societies. The second floor will be a large assembly room. The guild hall and school building will be completely separated by a solid brick wall, except for a fire exit from one to the other on the second floor, with a fire-proof door. Work will be commenced as soon as practicable, and, when completed, the diocesan property, already very valuable, will be one to rival any cathedral establishment in the country. There will be a tablet with the statement of the memorial.

MADISON.—A handsome eagle lectern of brass has been presented to Grace church, at a cost of $300, in memory of Bishop Welles.

JANESVILLE.—A five-days Mission was held at Trinity church, with marked results, the missioner being Archdeacon Webber. There being no rector at Christ church, in the same city, the parishioners of that church were also in regular attendance. The final address, on the subject, "Why?" gave distinctive teaching on everything concerning the Church, and was heard by a large congregation which completely crowded the building. The archdeacon commenced a Mission at St. Luke's church, Racine, on Ash Wednesday evening.

KENOSHA.—A pre-Lenten retreat for the Sisters was conducted at Kemper Hall by Father Hall immediately before Quinquagesima. A quiet day for women was conducted on the Monday following, by Dean Williams, of Milwaukee, whose meditations were deeply devotional, and must have done much good to his hearers.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

Bishop Dudley announces the following changes in his list of appointments:

MARCH.

10—11. Cynthiana. 12—13. Paris.
28. Ascension Mission, Louisville.

LOUISVILLE. — Christ church Sunday school children, having succeeded in raising $300, a sum sufficient to endow a 'Child's bed," in the Church Home and Infirmary, made a visit to that institution in a body, to make the presentation, at the same time making it a donation party by presenting individual gifts of flour, sugar, coffee, tea, etc.

Calvary church, beginning Quinquagesima Sunday, will celebrate the Holy Communion every Sunday at 7:30 A.M. This service is now held by Christ, Grace, the church of the Advent, and St. Peter's church.

Christ church has resolved to resume their Sunday night services, which for a very long time past have been discontinued.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

SALISBURY.—The rector and parish of St. John are to be congratulated, for sufficient money has been raised to purchase a new organ, something that was very much needed in the work there. The organ will be in the church, ready for use, next Easter Day. It is made by George Jardine & Son, New York. Compass of great organ, CC to A, 58 notes; compass of swell organ, CC to A, 58 notes; compass of Pedal organ, CCC to A, 27 notes. It will have 15 stops, two manuals, and 397 pipes. The Rev. J. H. George has been in this parish for a number of years, and by steady, persevering work, has kept it abreast of the times, and carried on very successfully the work inaugurated by his predecessor, the Rev. Prof. Johnson, of the Berkeley Divinity school. In addition to this parish work, he has been secretary and treasurer of the archdeaconry, and is now the archdeacon. Both of these offices, in Connecticut, mean a great deal of extra work, especially when there are many missions and weak parishes to be looked after and helped. The care of these largely devolves on them, thus the labors of the Bishop are lightened, and the work carefully supervised. Each archdeacon is a general missionary in his own jurisdiction, and while the Bishop surrenders none of his authority, and loses none of his interest, yet he gains the assistance of one who is on the ground and knows thoroughly the exigencies of every parish and station.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

In reference to the new Grace church, Watertown, a description of which was given in our issue of Jan. 31st, we note that the arrangement of the entire interior was in the hands of the Messrs. J. & R. Lamb, of New York. Not only did they execute the furniture in carved oak, the metal work, and the elaborate mural paintings of adoring angels in the reredos, but the entire stained glass in rich and harmonious color, as well, thus making a unity of effect throughout the entire building.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

THE BISHOP'S APPOINTMENTS,

FEBRUARY.

19. Evening: Christ church, Short Hills.
22. Morning: St. Paul's church, Newark; evening: St. Philip's church, Newark.
24. Evening: Church of the Holy Communion, South Orange.

MARCH.

1. Morning: church of the Redeemer, Morristown.
6. Confirmation at the Alms House, Newark.
8. Morning: St. Paul's church, Hoboken; evening: church of the Holy Innocents, Hoboken.
11. Evening: Christ church, Newark.
15. Morning: Trinity church, Newark; evening: Christ church, Harrison.
18. Evening: House of Prayer, Newark.
22. Morning: St. Mark's church, Orange; evening: Grace church, Orange.
25. Evening: St. John's church, Jersey City.
27. Afternoon: Christ Church, East Orange; evening: St. Paul's church, East Orange.
29. Morning: St. Mark's church. Jersey City; evening: St. Stephen's church, Newark.

RUTHERFORD.—On Thursday, Feb. 5, the opening and blessing of the enlargement of Grace church took place. At 11 A. M. the Bishop, Archdeacons of Jersey City and Newark, with about 20 priests and deacons, assembled with the new vested choir, in the Sunday school room, which the Bishop blessed, then, preceded by his chaplain, bearing the pastoral staff, the two Archdeacons and the rector, the Rev. Francis J. Clayton, he, in turn, blessed the choir-room and the sacristy. The procession then marched up into the church, which, upon the formal request of the rector, in the name of "the rector, wardens, and vestrymen of Grace church," was likewise blessed. The celebration of the Eucharist followed, the Bishop being the celebrant. The sermon was preached by the Rev. E.D. Tomkins who preached at the opening service of the present building, 18 years ago. The service was choral, from Garrett in F. Ten members of the vested choir of St. George's, Brooklyn, assisted. At 3:30 P. M. the Archdeaconry of Jersey City met at the rectory, and held their regular business meeting. At 8 P. M. a choral evening service was held, and addresses were made by the Bishop of Utah and Nevada, and the Rev. W. S. Langford.

The enlargement consists of transepts 12 1-2 feet deep and 25 feet wide, and a chancel 30 feet wide and 25 feet deep, making the entire length of the church 100 feet long by 30 feet wide, with a seating capacity of over 300.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—The Rev. Dr. Lindsay, rector of St. Paul's church, has started a Sunday school for the benefit of the Back Bay children at the Hotel Vendome. Mr. E T. Sullivan, of Detroit, is the superintendent and the school numbers 50 children.

Mr. J. C. D. Parker, the organist of Trinity church, has resigned, and Mr. Henry M. Aiken has been appointed in his place. This latter gentleman has sung in the choir of Trinity church for 47 years.

The Lenten services at St. Paul's church will be more than usually attractive this year. The Rev. Phillips Brooks, D.D. preaches on Mondays to men only; the Rev. William M. Groton, on Tuesdays; the Rev. A. St. John Chambre, D.D., on Wednesdays; the Rev. John S. Lindsay, D.D., on Thursdays; the Rev. A. C. A. Hall, on Fridays, and the Rev. Henry Bedinger, on Saturdays.

The Unitarians and Congregationalists in some particular way will observe Lent, and a schedule of services has been published and circulated. At King's Chapel there will be a half-hour service every Wednesday noon during Lent, and during Holy Week, daily service at 3 P.M. On Maunday Thursday there will be Communion at 8 P.M., and on Good Friday, service at 11 A.M. There are similar services at the South Congregational church during the penitential season.

GLOUCESTER.—The Rev. A. Watkins, rector of St. John's church, is making an earnest effort to purchase property adjoining the church for a sailors' home. His work is largely among fishermen and their needs would be met by this acquisition. It seems very desirable that he should be helped in this work, because the class of fishermen he has to deal with, are poorer than the sailors who arrive at East Boston, where the City Board of Missions has recently erected St. Mary's Home.

BROCTON.—The Rev. Samuel Hodgkiss has resigned the charge of this important field after a service of eight years and seven months, and resolutions have been adopted by the diocesan Board of Missions testifying to the valued labors of this clergyman, and his self-sacrificing, judicious leadership through a critical time in the life of the parish.

CAMBRIDGE.—The Rev. Edward Abbott, D.D., rector of St. James' church, will take a six months' leave of absence from his parish and go abroad. St. James' church, which is now the largest in the city, possesses a fine edifice, parish house, and a chapel, upon which there is a debt of $18,000. This is the only parish Dr. Abbott has had since his withdrawal from the Congregationalist ministry, and he has been mainly instrumental in the growth of the Church in this part of Cambridge.

The board of preachers for Harvard College is now composed of one Unitarian, two Episcopalians, one Congregationalist and one Presbyterian.

SALEM.—The will of the late Mrs. Elizabeth M. Proctor bequeaths $25 each to the Episcopal City Mission of Boston, the Diocesan Board of Missions, and the Society for the Relief of Widows and Orphans of Deceased Clergymen of the diocese.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Wednesday evening services at the church of the Reformation during Lent will be conducted by members of the Brotherhood of St. Andrew.

The 39th anniversary of the Church Charity Foundation of the diocese was celebrated on the evening of Quinquagesima Sunday in St. Ann's church. Bishop Littlejohn presided, and addresses were made by the Rev. Drs. Charles H. Hall and John G. Bacchus, and the Rev. Messrs Charles R. Baker and A. B. Kinsolving. The Rev. T. G. Jackson read the annual report, in which he referred to the completion of the house for the Sisterhood of St. John the Evangelist, and appealed for its endowment. He made grateful mention of the labors of the lady associates, and commended especially the work done at St. John's Hospital. During the year 200 patients have been admitted to the hospital, of whom more than two-thirds were nursed and cared for free of charge. There were 7,300 days of free treatment during the year. All but those considered hopeless on entering, were cured or greatly relieved. Only 15 died. All patients applying With physicians' approval have been admitted, and, yet, the hospital is so commodious and well-appointed that many more could have been received. With the growth of the city, there is little doubt but that its capacity will soon be fully taxed. Daily prayer is offered in each ward, and the fact ever kept in mind that it is a Church institution, with the object of caring for the soul as well as for the body—the great principle upon which Dr. Muhlenberg founded St. Luke's Hospital, New York. The Superior, Sister Julia, was trained under Dr. Muhlenberg. The Orphanage now shelters 90 children. During the year 16 boys and 6 girls were admitted, and 18 boys and 8 girls passed out. The good management of Sister Elizabeth, who is in charge of this part of the work of the Foundation, is evinced in the remarkable health of its inmates. Of late, the chapel of the Orphanage has been re-decorated, and new and handsome stained glass put in. The Home for the Aged, in charge of Sister Emma, aided by Sisters Mary and Alice, cares for the old men and women. Notwithstanding its enlargement, the list of applicants awaiting admittance is largely in excess of the accommodations. None pass from this home save when the Father calls them to His own, and for this transition the decorously-ordered household and prevailing Christian sentiment are fitting preparations. During the year 11 have been admitted, and 7 have died. The present number of inmates is 61. The Orphans' Press, another branch of the Foundation, has become self-supporting in its task of training boys for the useful occupation of typesetting and printing. The condition of the buildings and property of the Foundation has never been more satisfactory. But the support does not increase with the enlarged demands upon the charity, and there is need of a larger measure of liberality in giving. The report closed with fitting tributes to three deceased members of the board of managers, the late Rev. Dr. D. V. M. Johnson, and Messrs. J. A. Hewlett, and Wm. H. Waring. The financial report indicated contributions for the general fund, amounting to $19,029.86, and disbursements of $21,185 32, leaving a deficit of $2,155.46. Receipts for the hospital fund additionally were $11,666.17, including balance in treasury at beginning of year, of $4,119.30. With hospital expenses of $6 447.23, a balance remained of $5,218.94. Of the endowment funds, the total amount reported last year was $159,642.49. This has been increased by $3,000, contributed for hospital endowment, and $4,486 for the general endowment, making a present total of $162,687.35. Additional endowment is greatly needed for the general fund.

Improvements and alterations have been made in the chapel of St. Ann's church, the Rev. Dr. R. F. Alsop, rector. In order better to carry on the parish work additional rooms have been made by cutting off a portion of the chapel. On either side of the hallway there are rooms for the assistant clergy, the sexton, the sewing societies and mission bands. These are neatly furnished and fitted up. The chapel is to be lighted by electricity.

At St. Luke's church the Rev. Edward A. Bradley, D. D., rector, a special series of Bible readings will be given by Miss Sarah Smiley, on the Wednesday afternoons of Lent, to which Churchmen in the several parishes of the city have been invited. The course began on the afternoon of Ash Wednesday.

Earnest laymen of the diocese have established the Clergymen's Family Fund Society which has become incorporated. The president is Mr. William G. Low; vice-president, Mr. Frederick C. Clark; treasurer, Hon. Wm. H. Fleeman; secretary, Mr. E. L. Walworth. The trustees comprise laymen from most of the leading parishes. The society is limited in its operations to this diocese. Its object is to enroll men and women in the several parishes who will pay an assessment of $2 each on the death of a clergyman and for the benefit of his family. Statistics warrant the belief that not more than two calls a year will be needed. The charter of the society restricts it from paying more than $5,000 on any one death. The persons to receive aid are to be those who are left needy, and were immediate relatives of clergyman dying while residents in and canonically connected with the diocese, and actively engaged for at least three years in ministerial or educational work of

the Church therein, or who had been so engaged until prevented by death or disability.

SAG HARBOR.—A recent item regarding the good work doing at Christ church in raising $850 on account of the parish debt was partly unjust in withholding proper credit where credit is due. The generous efforts of the congregation were largely in consequence of the untiring energy of Mr. Gordon T. Lewis, a candidate for Holy Orders from the General Theological Seminary, New York, who has officiated as lay reader since last June, and under whose prudent and vigorous supervision the parish is prospering as never before.

PATCHOGUE.—The Rev. T. Stafford Drowne, D.D., secretary of the diocese, has been engaged to temporarily supply the services of St. Paul's church.

ROCKVILLE CENTRE.—The Wednesday evening services at the church of the Ascension during Lent will be conducted by various clergymen of New York and Brooklyn. The Rev. F. M. Kirkus officiated Ash Wednesday evening; Feb. 18th, the Rev. Dr. E. H. Jewett; Feb. 25th, the Rev. S. H. S. Ilderton; March 4th, the Rev. Wm. Wiley; March 11th, the Rev. U. T. Tracey; March 18th, Mr. F. S. Stickney, of the General Seminary. Rockville Centre is one of the most thriving towns on the south side of Long Island. The work here is called a "mission," but has always been self-supporting. It is at present carried on by a lay reader from the General Theological Seminary. The Very Rev. Dean Cox, Archdeacon of Queens County, is priest in charge.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Convocation of Baltimore met in Grace church chapel on Thursday, Jan. 15th. The Bishop delivered an earnest missionary address. One of the topics discussed was "Work and Workers for Colored People in Maryland." An able paper was read by the Rev. H. S. Clapp, and Archdeacon Moran made an interesting address. Addresses were also made by the Rev. Messrs. C. E. Smith and J. E. Grammer.

The Rev. Dr. Geo. C. Currie, D. D., of New York, will officiate at Christ church until the return of the rector, the Rev. W. W. Williams, who is now in Florida for the benefit of his health.

On Sunday, Jan. 11, the Bishop preached and confirmed a class of 43 persons at Henshaw Memorial church, the Rev. Chas Gauss, rector. A fund of $1,100 in hand toward erecting a new building, has been increased to $11,000.

Archdeacon Perry, of Tennessee, preached to a large congregation at St. Mary's chapel, Feb. 2nd. After the service, a reception was held. Archdeacon Perry was for 15 years in charge of St. Mary's. He has been appointed by Bishop Quintard to superintend the work among the colored people, and is also warden of Hoffman Hall in Nashville, Tenn.

The Bishop has appointed the Rev. R. Whittingham as missionary at Smithsburg, Mechanicstown, and Catoctin Furnace.

Two ladies were received into the order of All Saints' Sisters on Jan. 23, at their house, at the corner of Madison ave. and Eutaw st.

The Protestant Episcopal Brotherhood of Baltimore gave a banquet at the St. James hotel, Tuesday, Jan. 27. Bishop Paret, *ex-officio* visitor and superintendent of the brotherhood, was present, and made the opening address, to which Edwin Higgins, president, responded in a cordial greeting to the Bishop, clergy, and members. There were about 102 guests present, of which about 33 were clergymen. The brotherhood was organized in 1861, and its first president was Mr. William Woodward, from whom a letter was read. The funds of the brotherhood at present amount to $5,500.

Stainer's cantata, "The Daughter of James," was sung by the vested choir of St. Luke's church, the Rev. W. A. Coale, rector, on Sexagesima Sunday, and the Wednesday evening following. The choir, which enjoys quite a reputation for the rendering of such compositions, consists of 30 men and boys, under the direction of Mr. C. C. Carter, the organist, to whom due credit must be given for the admirable rendition. The quality of tone in the trebles was particularly noticeable, their voices being pure, strong, and sweet. No outside assistance was obtained; the soloists, Mr. J. F. Riley, tenor, Dr. Funck, bass, and Master Thompson, soprano, being members of the choir. An immense congregation assembled to hear the work on Sunday afternoon, people standing outside long before the doors were opened. Shortened Evening Prayer was first sung, and the cantata was then given in a manner to satisfy both the musician and the Churchman. The choruses were, perhaps, the most remarkable feature; their solid tone, precision, and climacteric effects, thrilling the thronged and reverent congregation. During the offertory, Mr. Carter played Chopin's Funeral March. The offerings were for the choir expenses. Stainer's "Crucifixion," which is an annual event at St. Luke's, will be sung during Holy Week.

There has been a healthy revival of interest in all departments of Church work during the first year of the present rectorship. The Sunday school numbering 250, under the superintendency of Mr. W. B. Myer, meets in the parish building at 3 p. m., and goes in a body into church for Evensong and instruction at 4. The rector gives plain talks on Bible teachings in the parish building every Saturday night. The Parish Guild, now 20 years old, continues its quiet and useful work. The mothers' meetings are held every Tuesday, under the charge of Miss Mary Miller. The Provident Society, for helping the worthy poor, meets on Wednesdays. A branch of the Woman's Auxiliary has been organized with a large and active membership. St. Luke's Hall (Miss E. H. Crowe, principal), is considered one of the best private schools for young ladies in the city. The free parish school gives elementary education to little girls.

On Monday night, Feb. 2nd, the Waverly Club house was opened at 304 N. Carey st. The club owes its origin to the suggestion of the rector of St. Luke's, but is entirely independent and self-supporting. The club house is large and convenient, containing parlor, reading-room, rooms for billiards, games, and smoking, bath-room, and janitor's rooms. A gymnasium will soon be added. The club bids fair to be a great success, starting with over 250 charter members, most of them young Churchmen.

TOWSON.—It is designed to spend from $8,000 to $10,000 on the improvement of Trinity church. An addition will be built, which will have a capacity for about 230 persons.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Saginaw Valley Convocation met at Trinity church, Caro, the Rev. O. E. Fuller, rector, on Tuesday and Wednesday, Feb. 3rd and 4th. The Rev. Dr. Conover presided, and preached the opening sermon. The Rev. J. D. Stearns preached the sermon on Wednesday morning at 10:30 A.M., and Holy Communion was celebrated. At the business meeting at 3 P.M., very encouraging reports were heard from the different missionaries. The Rev. Isaac Barr presented his credentials from Bishop Davies as general missionary of the Saginaw Valley Convocation, to exercise his functions without stated salary, but to rely upon the voluntary offerings of the missions helped by him. The stipends for the remainder of the year, remaining from missions unoccupied, were granted the general missionary by convocation.

The troubles of All Saints' church, Saginaw, have a prospective quietus in the near future. The vestry concluded it was impossible to do anything further to the advantage of the parish or to its creditors. It was unable to hold property for fear of its creditors exhausting it, and it had no money to meet their claims. They concluded, therefore, to throw up their corporate existence, and the former parishioners met, chose the name of "Christ church mission of St. John's church," and invited the Rev. Dr. Babbitt to take control. He consented to do so on the condition that the parishioners would declare themselves morally responsible for their debts, and would honestly try to meet them. A resolution was passed that they would not repudiate any just claim, and the Rev. W. H. Wotton, of Fort Gratiot, was appointed as assistant to the Rev. Dr. Babbitt, doing his work at Christ church. Mr. Wotton will enter on his duties the Sunday after Easter. A heavy work lies before the mission, but it is not hopeless. Provision has been made for clerical services until the Rev. Mr. Watton takes hold of the church.

DETROIT.—The quarterly meeting of the Convocation of Detroit, was held in St. Matthew's church, Feb. 5th. At 10:30, there was a celebration of Holy Communion, the Rev. C. H Thompson, D. D., celebrant. After the business meeting a bountiful lunch was served by the ladies, in the parish house. In the evening addresses were made by the Rev. M. S. Woodruff, Dr. Christian, and the Rev. L. S. Stevens, on the subject. "What are the obstructions to the work of the Church in rural districts, and how may they be removed?"

The opening service of the tenth annual Sunday School Convocation was held in Paul's church, on Quinquagesima Sunday. The church was crowded. An instructive and most interesting address was made by Mr. Herbert Welsh, of Philadelphia, on "Sunday Schools." On Monday, at 1:30 P.M., there was a conference of clergy, superintendents, officers, and teachers. The subjects considered were: "The Problem of Teachers' Meetings," and "Catechizing and Instruction from the Desk." Tuesday, 9:30 A.M., at Grace church, the Holy Communion, with address by the Rev. Dr. Clark, papers and discussions in the chapel on prayer and Sunday school work; 2:30 P.M., papers and discussions on "The Sunday School and the Home," and "The Sunday School and Confirmation, Before and After;" 7:30 P.M., missionary mass meeting: the mission Sunday schools of the Church in Detroit; statistics of Sunday school work; treasurer's report; election of officers.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—On June 6, 1889, the church and rectory of old Trinity were destroyed by fire. Gifts received at that time from the Church at large, to the amount of $500, enabled the rector to fit up a little mission chapel in the northern part of the city, so that services continued without interruption. The old site was rented for business purposes, and a new half block purchased, and partially paid for, in the heart of the parish. After patient waiting for a year and a half, the Woman's Guild asked permission of the vestry to erect a guild hall, to be used as a temporary House of Prayer, until financial arrangements could be made to complete the new church. Consent being obtained, the work went rapidly on, and services were first held in the building on the 4th Sunday in Advent. The Bishop formally opened the hall, with a service of Benediction, on the 1st Sunday after the Epiphany. The Rev. Geo. Herbert Watson has been the rector of this parish since its inception in 1878.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Arrangements have been completed for united Lenten services in the Wilmington churches on the several Wednesday evenings, together with the appointed preachers: Feb. 11th, Trinity church, preacher, the Rev. C. E. Murray; 18th, St. Andrew's, the Rev. H. Ashton Henry; 25th, St. John's, the Rev. M. B. Dunlap; March 4th, Calvary, the Rev. T. J. Lipscomb, D. D.; 11th, Holy Trinity, (Old Swedes), the Rev. K. J. Hammond; 18th, Emmanuel, Highlands, the Rev. D. Howard; 25th, St. Andrew's, the Bishop of Delaware.

The Bishop made his annual visitation to Christ church, Delaware City, on Quinquagesima Sunday, and confirmed a class of four adults, presented by the rector.

A pre-Lenten Retreat for the clergy of the diocese was held at Bishopstead, Wilmington, in the chapel of the Good Shepherd, by the Rev. O. S. Prescott, on Monday evening and Tuesday before Lent. On account of the nearness of Lent, many of the clergy down the State were unable to be present. The subjects of the instructions were: 1st, "Our Creation and its Objects." 2nd, "Our Fall." 3rd, "Results." 4th, "Beginning of Christ's Ministry." 5th, "End of Christ's Ministry." 6th, "Our Duty as Christian Priests." The clergy were hospitably entertained by the Bishop during the Retreat.

All the Wilmington and many of the diocesan clergy will have daily service in their churches during the Lenten season.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The new church of Christ parish, Greensburg, is steadily nearing completion, and it is hoped that the congregation may be able to celebrate the Easter festival within its walls. The rector, the Rev. Mr. Van Waters, has started a mission at the neighboring town of Jeanette, where two lots had been secured previously by the Bishop, and paid for. A hall has been rented and fitted up for service, the Bishop presenting the altar, and the people themselves securing the organ and other furnishings. Congregations of nearly 50, and a Sunday-school of 50, have been gathered, and the hall is already too small.

On Feb. 6, the Southern Convocation met in Calvary church, Pittsburgh, the Rev. Geo. Hodges, Rector. There was a Celebration of the Holy Communion in the church at 10:30 A. M., the celebrant being the Rev. R. S. Smith, assisted by the rector. The convocation was called to order by the rector, in the absence of the Bishop, at 11, in the parish building. Papers were read upon the general subject of "The Progress of the World:" "in science," by the Rev. Mr. Van Waters; "in theology," by the Rev. Dr. White; "in politics," by the Rev. Mr. Bylesby. The last two papers elicited some discussion germane to the subject, and some otherwise. The second speaker's address made it evident that there are two kinds of "progress;" that we may progress from as well as in "the Faith once for all delivered to the sanits;" that progress in itself is not necessarily an unmixed blessing. At 1:30 p. m., a bountiful lunch was served. At 2:30, a second series of papers was read upon the general subject of "The Parson:" "In the book-store," by the Rev. Mr. McKay; "In the study," by the Rev. Mr. Ensworth; and the "Book of the Day," by the Rev. Mr. McLure.

The Rev. Mr. McLure named the four books of the day to be, "Darkest England," "How the Other Half Lives," "Lux Mundi," and "Martineau's Seat of Authority in Religion." the last of which he analyzed in an able and instructive manner. Next came a series of able and interesting papers upon "The Parson Visiting;" "The Parson Preaching;" "The Parson Praying," repectively by the Rev. Messrs. Heffron, Rogers and Danner. The convocation was the best held for some time. In the evening there was a well-attended missionary meeting, addressed by the Rev. Mr. Dimmick and others.

A retreat for women was held in Trinity chapel, Pittsburgh, on Feb. 5th, conducted by the Rev. Dr. Bates, of St. Paul's, Cleveland. The general subject was, "The Fruits of the Spirit," and in the three addresses, Love, Patience, and Long-suffering were dwelt upon. The attendance was fair if the Church women of the diocese only appreciated these quiet days at their true worth, not Trinity chapel, but Trinity church, would be full to overflowing.

Dr. Bates conducted a quiet day for the clergy of the diocese, at the church of the Ascension, Shady Side, on Feb. 6. The Temptation of our Lord was the general subject of the meditations. The first upon the Reality of the the temptation: the 2d, upon the Power through which the Lord resisted temptation, and 3d, 4th, 5th, upon the lessons to be learned respectively from the three recorded temptations. All felt that it was indeed good to have been there.

The Living Church.

Chicago, Saturday, Feb. 21, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WE notice in a recent issue of *The Southern Churchman* some verses entitled "Thoughts to Comfort." They are introduced by the following anonymous remark: "If you think as well of these lines as I do, will you print them, and ask THE LIVING CHURCH to do the same?" In the sixty lines that follow the writer dwells upon the blessed assurance of salvation without means of grace, "or works by me wrought with laborious care." This is, indeed, "comforting!" We suggest the following stanza as a fitting close, and hope *The Southern Churchman* will copy:

I need no aids that help
Poor sinners on the way;
And oh! I thank Thee, O my God,
That I am not as they!
Though Thou Thy Sacraments hast given,
They will not help ME up towards heaven.

WE publish in another column a letter from the secretary of the Chinese Church League, again calling attention to the need of contributions for the extension of our foreign missionary work. The suggestion that the members of the League should send their principal offerings to the Board, designating them as "specials" for the China mission, seems, at this crisis, most fitting. It has, we understand, the approval of Mr. Graves, who is at this time making an effort in the Church at home to raise a fund for the support of several more helpers in the Central China field. The men have offered themselves, but the means are wanting. The work will be delayed at the very time when its extension is providentially indicated, unless the money is forthcoming.

WE commend here especially the work in Central China, not to make an invidious distinction, but as a work in which the society referred to has a special interest, and in the hope of making that interest felt in a larger and more generous way. The members of the League have heretofore limited their efforts to supplying a fund for the publication of Church literature in the Chinese language. As the making of translations and getting them engraved and printed, is a slow and laborious work by the oriental method, there has seemed to be no urgency for increased liberality. Funds have been forthcoming, as needed, for all the publications which the hard-working missionaries could superintend. The League has done a good work, and its representatives in China have given a good account of their stewardship, as we have noted from time to time.

BUT something more, much more, is needed. The missionaries in and around Wuchang, with the good Bishop, are crushed with the weight of responsibilities that advancing civilization puts upon them. They see the vast Chinese Empire moving on to new life and enterprise. They see around them tremendous activities developing new forms of industry, new forms of thought, new social, religious, and political agencies. They are there to represent Christian civilization, the highest type of Christian culture, the Catholic Church. They are brave men and will do what they can; but shall they call in vain for reinforcements?

THOSE who have met Mr. Graves during his brief visit to this country, have been impressed with his earnestness, ability, good sense, and devotion to the cause. The thought of this man going back to preach Christ in the heart of the Chinese Empire, without substantial encouragement of increased aid from home, is intolerable. This almost single-handed heroism may be something to admire, but we have no right to permit it to go down in a lost cause while the means are at our disposal to prevent it. "Darkest China" should awaken enthusiasm as well as Darkest Africa. Let the Chinese Church League now realize that there is something more to be done than to publish a half dozen books annually in the Chinese language. Where the members have contributed hundreds for the printed page, let them now, for a time, send thousands of dollars for the spoken word, with its schools, and hospitals, and churches.

A CORRESPONDENT calls our attention to a paragraph in a recent issue of the N. Y. *World*, referring contemptuously to Bishop Hare and his noble work among the Indians. While the paragraph speaks of the Bishop personally, it is aimed at the Church which he so worthily represents, as all must see who know the ecclesiastical affinities of that journal. We are not disposed to speak disparagingly of the good influence of Roman missions among the heathen, at home or abroad. They have an honorable record in the annals of our country and in the history of the world We give them all due credit from Xavier to Damien, but we think that common honesty, to say nothing of Christian courtesy, should compel a more respectful consideration of our own missionary work from journals that assume to represent the world.

IT is a well known fact that Roman missions to the American Indians have had the preference of government patronage and support. How this unfair appropriation of public funds has been obtained we are not prepared to say. Doubtless one element of influence has been such paragraphs as we have referred to, in which the work of other missions has been treated with contempt, and the public has been made to believe that only the Roman Catholics have done or can do anything by way of civilizing the Indians. This is the most charitable construction that we can put upon the action of our representatives in discriminating so largely in favor of the Roman Church.

IN the light of recent occurrences, this assumption of the superiority of Roman missions appears to be without foundation. It is seen that the work of Bishop Hare and his staff of devoted men and women stands the severest test that can be applied. Schools, churches, hospitals, converts, are all controlled in the interests of peace Buildings are burned, stores are plundered, the innocent are slain, but the Christian Indians of our missions have remained loyal to the authorities of the Church and the State. The efficiency of our system of education and discipline, as well as the wisdom, zeal, and fidelity of our representatives, has been demonstrated. The outcome of the crisis should be, not a spiteful fling, in a metropolitan journal, against the good Bishop who is giving his heart and life to Christianize these Indians, but a larger recognition by the government and a much more generous co-operation on the part of those who have called him to this post of sacrifice and danger.

"THE FAITH ONCE DELIVERED."

The secular press, so long as it confines its energies to the promulgation of trustworthy and wholesome intelligence, with honest criticism on the trend of public opinion and the conduct of public affairs, deserves and receives the approbation of all good citizens.

But, undoubtedly, secular journalism assumes prerogatives beyond reach of its lawful jurisdiction. Not content with attempting to adjust all local, and even international, affairs, it is found promulgating new definitions and codes of ethics, practically assuming authority in the realms of conscience and spiritualities, until at length no ecclesiastical issue in Christendom, however august or insignificant, eludes its intrusions, or escapes its dogmatic criticisms. It assumes jurisdiction in the Vatican, in the administrations of the established Church in England, in the judicial action of the Archbishop of Canterbury, in the Presbyterian controversy, still pending, in the Methodist entanglement over women-representation, and in every ripple, or crisis of disciplinary procedure within our own Communion. It promulgates the editorial "encyclials," and sends forth its raging "bulls" without showing any credentials of orders, mission, or "jurisdiction" in matters purely spiritual and ecclesiastical.

As was to have been anticipated, the recent and very lamentable defection in the diocese of Ohio has elicited its full quota of journalistic comment and remonstrance, and fools rush in where the gravest ecclesiastics move with caution.

The Church is prodded with all manner of counsels and admonitions. She is gravely reminded that the Episcopal Church is under the sway of the *zeit geist*, whatever that may be, and is already undergoing fundamental transformation into something rich and strange; that "modern thought," and infidel philosophy, and an inane "agnosticism," have broken down the bulwarks and undermined the foundations of her ancient Faith, and left her a prey to all disintegrating forms; that now and henceforth her solemnly-ordered priests may repudiate the Holy Scriptures with ev-

ery particular of the Catholic Faith, and strike hands over the pulpit with the evangelists of "science falsely so called," without let or hindrance.

By what warrant, under what authority, does it presume to question the inviolability of the Catholic Faith, and declare that it is in a perpetual flux? Has the Church herself ever proclaimed an uncertain, shifty, eclectic, empirical Faith? On the contrary, all the world knows, or ought to know, that the Church has held, and guarded, and kept the Faith, as an unchanging trust; in defence of which she has suffered persecution, and undergone numberless cruelties and violence, even to blood-shedding, and the torments of the stake, century after century; and that to this day, neither her vigilance of custody, nor her sense of duty and accountability, are relaxed.

The Church holds and proclaims the Faith, as a divine gift, held, protected, and proclaimed for the salvation of mankind. The Church did not create nor invent this Faith. It is the seal and token of her mission, as mediator between Almighty God, through the Incarnation of His only begotten Son, and a world lying in wickedness. That Faith is the shekinah of God's Presence, and the testament of His mediatorial office and work on earth. It lies as far beyond range of terrestrial forces, as the heavens themselves. It knows, and can know, neither variableness nor shadow of turning.

Nowhere is popular thought so utterly mistaken as in this talk about "creed making," about the "insufficiency," and "tyranny," and "despotism" of creeds. All these are strictly true and predicable of man-made "confessions." As men fail and err, so do these. So it ever has been, and so must it needs ever be. But the Church's Creed, which is "the Faith once delivered," is a divine, supernatural gift. It is the voice of the Holy Ghost. It is gathered up in the Apostles' and Nicene Creeds, stamped and attested by the unanimous profession of Apostolic, Catholic Christendom. Into this Faith every believer is baptized and born again unto newness of life. This Faith is the substance of the Gospel of grace and salvation. And this Faith alone, in its completeness and sufficiency, is the sole message of the Church's ministry. It quickens, spiritualizes, and authenticates every ordinance, rite, sacrament, and devotion. What can touch or comprehend it but God? and God is unchangeable from the beginning until the end.

SERMON NOTES.

WHAT DOTH HINDER?

A SERMON PREACHED EXTEMPORANEOUSLY AT ST. PAUL'S CHURCH, WELLSBORO, PA., BY THE REV. A. W. SNYDER.

See, here is water; what doth hinder me to be baptized?—Acts viii:36.

This was the question put to Philip, the deacon, by an early convert. The story of his conversion is one of the most striking incidents related in the Acts of the Apostles. It was right after the first administration of Confirmation of which we have any record. That apostolic rite had, no doubt, been administered before to many at Jerusalem. But we are first told of it in connection with the Samaritan converts. The first persecution was directed against the deacons. At the martyrdom of St. Stephen "they were all scattered abroad," and "they went everywhere preaching the Word." "Then Philip went down to the city of Samaria, and preached Christ unto them." Many were converted and baptized. We see what Philip, only a deacon, could do, and what he could not do. He could not confirm. So St. Peter and St. John went down to Samaria for that very purpose: Acts viii: 14 to 18. Philip's work at Samaria was over. "The angel of the Lord spake unto Philip, saying: Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza." We know what came of it. It resulted in the conversion and Baptism of a high official "under Candace, queen of the Ethiopians." He was not a heathen, but a proselyte of the gate. He "had come to Jerusalem for to worship," that is, to observe the feast of Pentecost. He was evidently a man of earnest religious convictions. Though engaged in the administration of the affairs of a kingdom, he took a long journey to Jerusalem "for to worship." In those days such a journey took a great deal of time, and involved no small hardship and danger. At Jerusalem he had, no doubt, heard something of the wonderful events of Pentecost, and of the still more wonderful events of the Paschal Feast, of Good Friday and Easter, "for these things were not done in a corner." He was studying the Messianic prophecies when Philip drew near to him. He showed a preparedness of mind and of heart. "Philip preached unto him Jesus; evidently not only how in Him was fulfilled all that the prophets had spoken, but all that faith in Him involved. Philip had been telling him among other things, of Holy Baptism, for the eunuch said: "Here is water; what doth hinder me to be baptized?" And Philip said: "If thou believest with all thine heart thou mayest."

He was then and there baptized. Within an hour or less time from his first contact with a minister of Christ he was converted and received into the Church. "He went on his way rejoicing." Many and important lessons are taught us.

First, the simple practical character of apostolic preaching. Here was an honest, intelligent man who had evidently made much of such light as God had given him. He had already a true knowledge and a true faith; both however imperfect. He was further instructed as to both faith and duty; and then and there baptized. We hear nothing of his "experiences." He was persuaded that Jesus was the Messiah and hence his Lord and Master; was told of a consequent duty. He acted upon it in a prompt, sensible, business-like manner, said: "Here is water; what doth hinder me to be baptized?" Contrast this with modern methods. Suppose you should hear of a like incident. How astonished you would be. But such cases were common in apostolic days. At Pentecost "there were added unto them about 3,000 souls." Consider too, the case of the jailor of Philippi, he "was baptized, he and all his straightway," that very night. It is not the way in our day. It was that of St. Philip, of St. Peter, of St. Paul, and of Barnabas.

Again: The case of the eunuch furnishes the very rare instance of a man who made the most of the very first opportunity. He did not wait to be urged. He was eager for the blessing, said: "Here is water, what doth hinder me to be baptized?" Bartimeus, the blind beggar of Jericho, was another example. Jesus never was to pass that way again. He was going to Jerusalem to die. It was then or never. He made the most of his first and only opportunity. * * What a rebuke to thousands in our day! "The Bishop will come again;" "There will be a more convenient season;" "There should be no haste in such a matter," etc. "Their name is legion."

The case of the eunuch shows that "to him that hath shall be given." He had already some knowledge, some blessing, some important elements of a right faith. Because he had made much of the light God had given he was divinely led to the fulness of blessing.

Again, he furnishes us the rare example of a man who served God under the most unpropitious environment. At a far-off heathen court, a high official among Oriental courtiers, he was a man of earnest religious convictions, and of high ideals of duty. An oriental court was a very hot-bed of deceit, trickery, and corruption. What a rebuke to the thousands who plead their untoward circumstances in life!

Again, we have revealed, in this instance, the conditions of "peace and joy in believing." "He went on his way rejoicing." Why? Obedience is the organ of spiritual knowledge: "if any man will do His will he shall know of the doctrine whether it be of God." Why do many go unblessed? They have not a willing spirit and a ready mind; do not turn the knowledge that they have to any practical account; know of duty but do it not; months and years go by, but they remain only "hearers of the Word" and nothing comes of it, nothing at all. The most solemn truths cease to make any impression; they become case-hardened; they have faith enough to make them uncomfortable, but not enough to enable them to "go on their way rejoicing." "From him that hath not shall be taken away even that which he hath."

These are matters of supreme importance. Every thoughtful man should say: "What doth hinder me to be baptized," and from walking in all the commandments and ordinances of the Lord blameless? "What doth hinder?" On your part many things may hinder: "an evil heart of unbelief," some sin that you are not ready to give up, "the deceitfulness of riches," indifference, irresolution, lack of faith in the promises of God, above all, lack of desire and purpose to love and serve God. On God's part, nothing, absolutely nothing, hinders. All His promises He, for His part, will most surely keep and perform. The invitation is: "Come, for all things are now ready."

The unreadiness is in us. No honest man can doubt it. If he has any faith in God and the promises of His Word, he knows perfectly well that if there be any hindrance to all spiritual benediction and grace, that hindrance lies in his own unrenewed heart and unsanctified will.

A CLERICAL PENSION FUND.

The annual report of the Clergymen's Retiring Fund Society has just been issued. Its brilliant red cover seems to indicate vitality and a disposition not to have its light hid in any ordinary waste-basket style. Four thousand copies of the report will find their way to four thousand men who have influence in the communities where they minister. Then, with each report is a letter from the financial secretary, urging and pleading with all these men of influence—if not of means—to take the matter of a general Church pension fund to heart, and to give to the subject earnest consideration. The strongest, or, at least, the most common, motive to work, which can be urged, is self-interest, but this letter, we think, touches the quick a little nearer, when it calls upon all members of the clerical body to unite in the effort to redeem their order from its present heritage of penury and disgrace. This, we think, ought to be a very sensitive point with every clergyman who has a right sense of honor. That this wrong should be tolerated in the Church by the clergy themselves, when they have the power to remove it; that they should for an instant hesitate as to their duty to stamp it out and sweep it away, is what is hard indeed to understand. As to its being a personal, and, therefore, a delicate matter, the letter argues, as we think, truly, that it is "a Church work, to create a Church pension fund," and any one who raises money for a church or rectory which he is to occupy and enjoy ought not to be sensitive when he asks his people to contribute to a fund which is to remain the property of the Church for ages to come.

The report shows a membership of 26 bishops, 470 other clergy, and 33 lay co-operative members. There are also 600 pledges for five years of one dollar or more, amounting to about $6,000. There were 79 contributing parishes, against 10 in 1887. The invested capital is $56,687.67—all of which is very encouraging to the friends of a general pension fund. If our people generally are not informed of the nature and object of this society, it will not be because their own rectors have not information to impart.

This letter informs its readers that the English Church is awake and at work in the same field. The ruling idea there is one that touches the interests of the parish and rector alike. A retiring rector there is entitled by law to one-third the revenue of the parish while he lives; but this has been found insufficient to induce the old to give way to younger men, and the result is that an augmentation fund is

being raised of a million pounds, so that the clergy may have a stronger motive to yield up their cures. In this view of the case, a general pension fund would benefit the parish not less than the clergy in our own Church, and, as time passes, this consideration would come to the front more and more.

We commend the report and the letter to all the clergy as interesting and suggestive upon a subject which is coming to the front rapidly, and which is bound to challenge our attention until it finds its solution in something like a pension fund which shall be adequate to the needs of the whole Church.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1¾ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL.
Editor and Proprietor.

PERSONAL MENTION.

The Rev. H. M. Dumbell has resigned charge of Trinity church, Macon, Tenn., and assumed the rectorship of the church of the Good Shepherd, Memphis, Tenn., taking effect on Ash Wednesday. Address No. 80 Fourth st., Chelsea, Memphis, Tenn.

After March 1st, the post office address of the Rev. Robert F. Clute, will be Quantico, Wicomico Co., Md.

The Rev. C. J. Ketchum's address until Easter will be Hotel Adams, Worcester, Mass.

The address of the Rev. N. F. Ludlum is now 37 W. 9th st., New York City.

The Rev. d'Estaing Jennings of Philadelphia, is doing temporary work in St. Mark's, Johnstown, Pa., where the Rev. A. A. Bresee of Wooster, Ohio, is to be the regular assistant.

The Rev. S. W. Young, late rector of St. Peter's, Portchester, has accepted the position of assistant minister at the church of the Holy Communion, New York City, the Rev. Henry Mottet, rector. Please address 200 W. 84th st.

Henry M. Congdon, architect, has removed his office from 31 Broadway to Welles Building, No. 18 Broadway, New York City.

The Rev. W. H. McGee of Covington, Ky., will have charge of St. James' church, Cambridge, Mass., during the rector's absence abroad.

The Rev. Edwin Johnson, assistant at St. Paul's church, Boston, Mass., will take charge after Easter of St. Mark's parish, Lake City, Minn.

The Rev. Theo. C. Gambrill, rector of St. James' parish, Anne Arundel Co., Md., has resigned, and on Feb. 1st, was assigned to missionary work at Curtis Bay, Md., by Bishop Paret.

The Rev. A. S. H. Winsor of Fairmount, Minn., has accepted a call to become rector of Trinity church, Upper Marlboro, Prince George's Co., Md.

TO CORRESPONDENTS.

J. H. W.—The Daughters of the King; secretary, Miss Elizabeth L. Ryerson, 508 E. 78th St., New York City.

Mrs. A. J.—Yes.

N. S.—Yes, such are quite usual. The cost is three cents a word, counting initials and the address.

RECTOR.—You can obtain unleavened bread from Paul J. Wolf, 2860 Missouri ave., St. Louis, Mo.

C. A. S.—You should set aside a certain amount as your dues to the Church, reserving it as you would your house rent, and other expenses. Many do this, and tithe the balance remaining.

CHURCHMAN.—Cutt's Turning Points of General and of English Church History, 2 volumes, are good books for your purpose.

ORDINATIONS.

Mr. James Addison Ingle was ordained to the diaconate in All Saints' church, Frederick, Md., by Bishop Paret, on Jan. 29th. The sermon was delivered by the Rev. Albert R. Stuart, D. D. The candidate was presented by his father, the Rev. Osborne Ingle. The service concluded with the celebration of the Holy Communion. Mr. Ingle will graduate from the Theological Seminary of Virginia next June, and will go as a missionary to China.

OFFICIAL.

THE Churchwomen's Conference will be held Feb. 20th, in the lecture room of the church of the Holy Trinity, Rittenhouse Square, Philadelphia.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

OBITUARY.

STAUNTON.—Entered into rest, on Monday morning, Feb. 9th, at 858 President St. Brooklyn, N. Y., Florence Isabel, wife of the Rev. John A. Staunton, and daughter of the late Henry T. Capen, of New York.

STRONG.—Passed away to the rest of Paradise, after prolonged suffering, borne with truly Christian fortitude and humble resignation to the Divine will, on the 7th inst., from his residence in Elk Creek, Neb. H. B. Strong, warden of Grace mission, Tecumseh, Neb., in the 69th year of his age.

GAULT.—Entered into rest, at Franklin, Tenn., Jan. 11, 1891, Eugene Le Noir, infant son of John M. and Mary Polk Gault, age 3 months and 25 days. "Of such is the kingdom of heaven."

HARDEMAN.—Departed this life, at Franklin, Tenn., Feb. 8, 1891, Nicholas Perkins Hardeman, in his 70th year.

THE REV. DR. CLEMSON.

The Rev. John Baker Clemson, D.D., died in West Chester, Pa., Feb. 3rd, of pneumonia, after an illness of a few days. Only one Sunday was he absent from the Lord's House, in which he delighted to dwell. Although in his 88th year he used to assist in the celebration of the Holy Communion, and on last New Year's Day, took the entire service, and made a striking and forcible address. Dr. Clemson was a native of Pennsylvania, and studied at Princeton College and the Virginia Theological Seminary at Alexandria, in its earliest days, when Professors Keith and Wilmer were faithful instructors in doctrine and duty. After leaving college the future clergyman rode on horseback to the Indian Territory, and in after years many a mile was ridden by him in the country districts of Pennsylvania on horseback and in the sulky, in serving the churches under his care.

He entered the ministry early in life, and displayed great zeal in his Master's work. Even before ordination he engaged in earnest Christian toil. St. Matthew's church, Francisville, Ohio, was blessed by such efforts.

The parish of St. Stephen's, Harrisburg, Pa., was founded by the energy of this man of God. The Industrial School, near Wilmington, Del., was under his care, and the Rev. Dr. Richard Newton was a pupil. This was the forerunner of Bristol College. In later years the Dr. settled in Claymont, Delaware, where his Swedish ancestors had lived generations before, and there he long conducted a successful boys' school. Under his fostering care the church of the Ascension rose here on the beautiful banks of the Delaware. He stood high in the diocese as a member of the Standing Committee and a delegate to the General Convention, honored by his clerical brethren and the laity. He was a fine reader of the service and a good and impressive practical preacher, with or without notes. He threw much feeling into his appeals, and wrote in excellent style. He was fond of God's work in the natural world, and loved to cultivate flowers. Benevolence was a marked trait of his character, and to the end of life he delighted in losing self in striving to aid others, always giving a loving welcome. To me he was one of the noblest hearted of men; and I recall one kind and generous act after another through many years, to every body about him, and much kind advice. I have many delightful recollections of him.

It is a touching fact that Dr. Clemson's last days were spent where, in earlier years, he had been the rector of Holy Trinity church, and friends and relatives gladly honored him. The Christian soldier kept his armor on, and when his bright mind wandered in natural dying weakness, holy words of Scripture and prayer indicated the habit of a life hid with Christ in God. His earthly work is done, and the noble life is nobly ended, and now with his faithful clerical son Thomas, and his early co-workers, the Rev. Dr. Bull and the Rev. Dr. Boyd, he is numbered with the saints in the Paradise of God. May we follow him thither.

Dr. Clemson was confirmed and ordained by the saintly Bishop White.

S. F. HOTCHKIN.

APPEALS.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway; Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE CHURCH UNITY SOCIETY appeals for $1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date $368.50

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Feb. 3, 1891.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT,
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

All children are invited to join the Children's Lenten Offering for General Missions. Lenten Offering boxes will be sent without charge upon application to 22, Bible House, New York.

MISCELLANEOUS.

A YOUNG priest, unmarried, preaches fluently in English and German, university graduate in medicine, desires work in a parish where these qualifications might be used to advantage. High references. Address "M. D." care LIVING CHURCH.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

ORGANIST.—A choirmaster (English), good player, desires a position. Thoroughly understands the training of boys' voices. Reference to clergy and others. A. B., care W. H. BOWER & Co., 1102 Chestnut St., Philadelphia, Pa.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886', 87, '88; Ohio. 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

RE-ENGAGEMENT desired as organist and choirmaster by experienced young man. Good references, moderate salary. Give particulars. Address "C," care THE LIVING CHURCH.

A CULTIVATED organist and choirmaster of 15 years, (English and American) experience desires an appointment. References and testimonials. "ORGANIST," 830 Warren ave., Chicago, Ill.

AN American organist, of long experience with both chorus and vested choir, desires an engagement after Easter. Churchman; communicant; best of references. Correspondence invited. Address A. M., care this office.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., manager.

CHURCH MUSIC FOR SALE.

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CHOIR AND STUDY.

CALENDAR—FEBRUARY, 1891.

21. EMBER DAY.
22. 2nd Sunday in Lent. Violet
24. ST. MATTHIAS. Red

CHORAL DIRECTORY.

SECOND SUNDAY IN LENT.

TRINITY CATHEDRAL, Cleveland, O., vested, W. B. Trott, organist. Canticles and *Benedicite*, Gregorian; Communion service, Gounod-Pierson-Wesley: offertory, "Grant, we beseech Thee," Calcott. Evening: choral; Canticles, Tours in F; offertory, "Come unto me," Fleming.

ST. JAMES, Chicago, vested, Wm. Smedley, choirmaster. Canticles, Gregorian; *Te Deum*, Gregory in Eb; offertory, "O Saviour of the world," Goss. P. M.: Canticles, Stainer-Gregorian; anthem, "The Christian's Prayer," Spohr.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. *Benedicite* and *Benedictus*, Cobb in G; anthem, "Come and let us return to the Lord," Dr. Goss; *Kyrie, Sanctus, Agnus*, Monk in C; offertory, "Happy are we," Gounod. P.M.: *Magnificat* and *Nunc Dimittis*, King in F.

ST. CHRYSOSTOM'S CHAPEL, Trinity parish, New York. High Celebration: Communion Service, full, Cherubini; offertory, "O Saviour of the world," Goss. Evensong: Psalter, plain-song; Canticles, Raboch; offertory, "God of Mercy, God of Love," Cherubini.

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard H. Warren, organist. Canticles and *Benedicite*, plain-song: Ante-Communion, plain-song. P. M.: annual service of "The Sons of the Revolution," commemoration of Washington's Birthday, with special programme not yet printed.

ST. JAMES, New York, vested, Geo. Edward Stubbs, organist. Matins, plain: offertory, recit., aria, "Ye people, rend your hearts," "If with all your hearts," Mendelssohn, followed by chorus *a capella*; "Lord, for Thy tender mercies' sake," Farrant. Evensong: Canticles, the Rev. J. S. B. Hodges, D. D., anthem, "The righteous live forevermore;" postlude, Calkin.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. Matins, plain; Litany, Tallis-Barnby; Introit, Ps. 130, plain-song; Communion Service, Harford Lloyd in Eb; offertory, "Lord, for Thy tender mercies' sake," Farrant. First Evensong: Psalms, plain-song; Canticles, Barnby in E; anthem, "Hear my prayer," Mendelssohn.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Canticles, Gregorian; *Benedicite*, Martin in Eb; offertory, "Lord, for Thy tender mercies' sake," Farrant. Evensong: Canticles, Gregorian.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist. *Venite*, Gregorian; *Benedicite*, read; *Benedictus*, Anglican; offertory, "Enter not into judgment," T. Atwood. P. M.: Canticles, Gregorian; anthem, "As the hart pants after the waterbrooks," Mendelssohn.

TRINITY CHURCH, Bridgeport, Conn, vested. E. M. Jackson, organist, James Baker, choirmaster. Canticles, Gregorian; *Benedicite*, Anglican: *Kyrie*, Tallis; offertory, "Enter not into judgment," Atwood. Evensong: Psalter and canticles, Gregorian; anthem, *Inflammatus* Rossini, (*Stabat Mater*); offertory, "Lord, for Thy tender mercies' sake," Farrant; *Miserere*, Ps. li. Gregorian-Stainer.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. *Venite*, Tallis; *Benedicite*, Martin; *Benedictus*, Gregorian; organ prelude, Largo, Beethoven; postlude, *Fantasie*, C minor, Berens. P. M.: Canticles, Gregorian; anthem, "Saviour, source of every blessing," Mozart; organ prelude, Religious March, Lux; postlude, Sonata III., Mendelssohn.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Choral Celebration: Communion service, plain-song: *Benedictus* and *Agnus Dei*, Gilbert in A. Choral Evensong: Psalms and Canticles, Gregorian; anthem, "Let not your heart be troubled," Birch; Minor Litany, Tallis; offertory, *Nunc Dimittis*, Gilbert in C.

ST. PETER'S CHURCH, Morristown, N. J., vested, Alfred S. Baker organist. Canticles, Gregorian, *Benedicite*, Martin in Eb; offertory, "Mine eyes look unto Thee," Sir H. Baker. P. M.: Canticles, Garrett in F; anthem, "By the waters of Babylon," Boyce; offertory, "No shadows yonder," (Holy City), Dr. Gaul.

TRINITY CHURCH, Columbus, O., vested, Julius G. H. Bierck, organist. Canticles, Gregorian; *Benedicite*, Best in C; offertory, "O Saviour of the world," Dr. Goss. P.M.: Psalms, Anglican; Canticles, Gregorian, anthem, (morning repeated).

ALL SAINTS, Omaha, Neb., vested. *Venite*, Gregorian: *Benedicite* and *Benedictus*, with ante-Communion, Florio, in Bb and C; anthem, "Lord, I call upon Thee," Ouseley. Evensong: Canticles, Dr. Goss in C; anthem, "Lord, for Thy tender mercies' sake," Farrant.

A recent visit to Boston and parts adjacent, makes clearer than ever her musical precedence, together with the elegance and amplitude of her musical culture. Where else, we may ask, in the civilized world, has musical art, in its higher forms, become so generally popularized as an educational influence? There is the ancient Harvard Musical Association, which was organized by undergraduates in 1832, "for the musical culture of educated men," two-thirds of whose membership are, by charter, graduates of Harvard. Here the wealth, culture, and enthusiasm of Eastern New England united for a great public advantage. It inaugurated the first series of symphonic and classical music, supplementing the splendid choral work of the great Handel and Haydn Society, which is the oldest choral society in the country, and, we believe, in English-speaking Christendom. The Harvard association nurtured its charge so generously and for so long a term of years, that it had educated a public for Mr. Higginson's unique philanthropy of a grand symphonic orchestra as a city institution, capitalized by his personal worth and enterprise, and solidly planted on a permanent basis for popular edification and education.

For many years, under Geo. Henschel, then under Gericke, and now for two years under Nikisch, it has, besides stated visitations elsewhere, given an annual series of forty-eight public rehearsals and concerts in the great Music Hall, for the exclusive interpretation of classical instrumental music, solo and orchestral. The full-course tickets were all sold last fall before the opening of the season, and the Music Hall has 2,400 sittings. At least two other lesser, but excellent, orchestral associations exist, and are actively at work. But the "Symphony" is the musical representative of the Harvard Musical Association, and to-day the most admirably-managed society of its class in any land or city. There was the crowded hall, with its double range of galleries around three sides; with such an audience as may hardly be found elsewhere for general culture, high thinking, and sensibly-ordered living. There was the First Symphony by Schumann, with its four movements of transcendent joy and beauty; the Grand Concerto No. 5, for string-orchestra, five movements, by Handel (first time in Boston), followed by the First Symphony by Brahms, Opera 68; a programme possibly over-burdened by strong work, especially after the first number. But such spiritual and masterful interpretation, first by Director Nikisch, and then through his perfectly-trained artists, who catch and reflect his marvelous intelligence and exquisite fancies, educates a remarkable audience which in turn successfully stimulates the symphonists. And so all move on and forward together in a deepening understanding, and a larger sympathy. Who can estimate the social value and significance of such a living influence in a great city?

In the same hall, the next evening, the Handel and Haydn Society sang the grand *Stabat Mater*, by Dvorak, assisted by the "Symphony" orchestra, and under the direction of the veteran Carl Zerrahn. Think of a chorus of 600 carefully selected, perfectly trained choralists, enriched in the heredity and musical traditions of a society engaged in the work of its 76th season, and giving its 677th concert! Again the vast auditorium is filled, great numbers standing, crowding every foot of allowable space. The soloists were, Clementine DeVere, Emily Winant, Emil Fischer, all of New York, and William J. Winch, of Boston. The composition in all its exuberance of deep religious emotion,—for it is full of tears and implorations,—and its strange, solemn beauty of construction, suffered something from the very magnitude of the choral body, with a mistaken hastening of the tempos, which are "*largo*" or "*andante*" for the most part; while the choral numbers often are so subtly written, that they, in passages, lie almost out of reach of adequate delivery; yet, all in all, the conclusion was irresistible that *this Stabat Mater* must supersede all others, and banish, in good time, the irreverent and voluptuous setting of Rossini. This great chorus must appear at vastly greater advantage in an oratorio built for large choral effects, such as the "Messiah" or the "Elijah."

On the evening of Good Friday the same society will sing "The Passion Music," by Bach. Think of all this transpiring within two or three squares of "The Old South," popularly known as "Brimstone Corner," because of the pungency and fierceness of its preaching! Verily, times have changed in Boston, and people too. Sunday morning, there was an august and very solemn service in the church of the Advent, a privilege even more exalted than the choral and symphonic, for it was the divine worship of Almighty God, within His own appointed sanctuary, quickened by loving hearts and faithful souls. We heard much of the Sunday afternoons at St. Botolph's Club, where one or two hundred gentlemen of culture and social standing, with not a few clergymen, interleaved, spend a restful hour or two after four o'clock, listening to the marvellous trios, quartetts, and quintetts of Mozart, Haydn, and Beethoven, by soloists from the aforesaid symphony society. But we heard nothing of "Otero," or "Carmencita" revels in high places, nor the degradation of "society" men and women, in shameless saturnalias. Everywhere art was found and heard from only in clean, sweet, wholesome relations.

One should look at this sociologic situation with map in hand! Think of this rightly named "Hub," with its concentric constellations of strongly-rooted musical choral societies within two hours' travel in all directions: Taunton, New Bedford, Providence, Lowell, Worcester, and Springfield! At each and all of these places important annual festivals (and oftener) are given with orchestra and chorus, where in conjunction with the most celebrated, the choral and orchestral master-works are grandly interpreted before the people. Right in the wake of this Boston music followed another memorable concert of the "Orpheus" choral society of Springfield, who presented the noble dramatic cantata for male voices, "The Longbeards Saga," by C. H. Lloyd, in its own gracious and spirited way. Such perpetually recurring cycles of important musical occasions, certainly suggest searching inquiries concerning the formative energies of the higher civilization.

The vested choir of St. John's chapel, Trinity parish, New York City, reinforced by an orchestra, under the direction of Prof. George F. Le Jeune, the organist and choirmaster of the chapel, left for Washington on Thursday last, where they sang before President Harrison. The trip was planned by Mr. Richard Mansfield, who paid the expenses. The choir returned Saturday, in time for the usual duties of Sunday.

MAGAZINES AND REVIEWS.

The Century, illustrated monthly, mid-winter number, is stored with agreeable, as well as valuable matter. The title paper, "Tallyrand and Napoleon," more than sustains the interest provoked by the first instalment. The great sphinx of diplomatic craft uncovers himself with the unconscious simplicity of an *ingenue*, disclosing depths of duplicity and cunning without parallel. Overshadowing Napoleon like an incubus of retributive vengeance, we look for the nonce upon a veritable Laocoon tableau, until the slippery, crushing fatality that has assisted at his suffocation, quietly disentangles itself from the fallen conqueror, and makes ready for the budding future. Such a conjunction perhaps the world never before looked upon. There is an almost offensively realistic study of "The Georgia Cracker in the Cotton Mills." Three "dialect" stories, and chiefly of lively interest, appear, and we sincerely deprecate such sinister hypo-dermic injections of debased vernacular into our current literature, as a menace to its integrity and purity. Two more Californian studies, *en suite*, lift the curtain from the earlier chapters of its brief, most marvellous, history: "Fremont in the Conquest of California," an episode of heroic outlines, destined yet to take a high place in our national annals; and "The Discovery of Gold," which will stir afresh the pulses of old '49-ers." Edward Eggleston contributes the opening chapters of a story, with an unquestionably fresh motive, "The Faith Doctor," who has not yet appeared in fiction so far as we recall. It has a crisp, inviting quality, and promises well under such well-practised handling. "Sister Dolorosa," by James Lane Allen, comes to its conclusion. To those who remember his "White Cowl," a year ago, it will be unnecessary to dwell upon the originality and depth of feeling developed in this remarkable story. The Art paper is a study of "Theodore Rousseau and the French Landscape School" by Charles De Kay, enriched by several excellent reproductions from well-known pictures. These indeed, for such as have studied the great master, constitute the chief value of the paper, as they speak far more eloquently and convincingly of the spirit and genius of Rousseau than any commentator. Mr. De Kay deals intelligently enough with the literature of the subjects, which he evidently has mastered, but he fails to reach the deeper suggestions of the great Barbizon master and his exceptional genius, as a commanding figure in that grander art which current impressionism and pessimism threaten to stamp out. Nothing could be more seasonable, or of more immediate value, than the series of "Open Letters," some six in number—Cardinal Gibbons, Mary Putnam Jacobi and Jose-

phine Lowell among them—on "The opening of the Johns Hopkins' Medical School to Women;" there is a significant concurrence of approval, emphasized by the medical men who complete the symposium, quite as gratifying as it is surprising.

The North American Review outstrips its higher averages of excellence, and closely presses the best numbers of the great English reviews. Of its class nothing could be more readable or more admirable than the symposium of "Gettysburg Thirty Years After," in which the Count of Paris, with the surviving Generals of Divisions, recount their reminiscences at a recent reunion on the crucial battlefield of the great Rebellion. And such reunions must be as rare as such battlefields. In this number, besides the Count, Generals Howard, Slocum, and Doubleday have written. In the March number, Generals Sickles, Butterfield, Newton, and Gregg will be heard. Sir Charles Dilke throws a strong British side-light upon the much-talked-of Talleyrand memoirs, now for the first time finding their way into print. Mrs. Kate Gannett Wells discusses that significant conundrum, "Why More Girls do not Marry," with a wise and generous appreciation of the perplexities which surround it. The drift of the inquiry is healthful and sound; but the conclusions are far from reassuring. The inquiry rests entirely on empirical grounds, recognizes only the existing conventionalities, and ignores altogether the divine ordinance and sanction on which marriage can alone rest with the promise of the life that is, with that which is to come. Homer Greene probes the query, "Can Lawyers be Honest?" to the quick, finding himself in the midst of a collapsed situation, which will, of course, continue unchanged in its practical issues. A third, and yet more pregnant question remains, "Has Christianity failed?" and strange is the conjunction—the notorious "Ouida" and Father Ignatius are bracketed as disputants. Why this public humiliation of our civilization and its underlying Christianity should be suffered, remains an inscrutable mystery. Why such a woman, who has pandered to the vicious instincts of both hemispheres for more than a generation, should be tolerated in such a discussion, remains a mystery still deeper. Spirited and vigorous writing will be found in abundance under "Notes and Comments," in the last of which Emer on Parker calls the Plymouth church, Brooklyn, to account for recent disciplinary procedures.

For Book Notices see pages 783 and 784.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

II.—THE ROCKS.

The next Tuesday the Vacation Club set out with jubilant faces. Miss Lacey said they ought to get some idea of the country they wished to study; and as the mineral world would come first in order of time, and was the foundation of all the others, they would take the geological formation first. She had learned that by a walk of five miles northwesterly, they would meet with some of the special features of their region, so they started in that direction with Frank and Fred as guides, being well supplied with lunch, which they expected to eat in some shady nook while they rested in the heat of the day.

When the exuberance of youthful spirits in green fields on a summer morning had subsided under the influence of a long walk, Miss Lacey said:

"As we are to study the earth, we might as well begin, for here it is everywhere under our feet, and these little pebbles we can easily distinguish as belonging to the mineral kingdom. They do not grow, they do not take food, they do not see or feel us as we tread on them. But the grass—though it may not see or feel—grows and takes its food by root and leaves, which we therefore call its organs. The squirrel running up that tree has all that these two have, and more—sensation and motion. We will begin with the mineral, the inorganic, which simply lies still and lets the rain and frost and sun do all they can to waste it away."

"Do stones waste away, Miss Lacey? I thought they last forever."

"If you will look at this cliff, you can answer yourself. You see how it crumbles at the touch, and the soil at the foot is composed of particles, like the rock, which have fallen down, worn off by frost and rain. Most of the soil, the dirt as we call it, has been formed in the same way, though a good deal has resulted from the decay of vegetable matter. Let us rest a while and examine the surface hereabouts. You see it is covered by loose materials, chiefly sand, gravel, small stones, clay, and soil. We will call these 'drift,' for a reason I will explain by and by. The uppermost layer, usually called the soil, is generally of a darker color, and evidently contains a different substance. Where should we find it darkest?"

"In the woods," said Fred; "and swamps," added Frank.

"Yes, because most vegetable matter decays there; leaves in the woods, and grasses or mosses in swamps; and you will find least soil on dry knolls and where the bedrock comes near the surface, for under it all is a solid rock foundation. Evidently the upper layer has a vegetable origin, excepting where rock has worn away; but besides this we find sand, coarse or fine, beds of clay, and stones of all sizes, of peculiar shape."

"Do you mean worn off, rounded?"

"Yes, they are all rounded. We call the large ones boulders. If they are not over six or eight inches in diameter, suitable for paving, they are cobble stones; a little smaller size we call pebbles, then gravel and sand; but probably all were formed in the same way, and certainly are not of vegetable origin."

"I never thought of it before," said Bess. "Isn't it queer? Are they all rocks wasted away? What made it?"

"If you look around in all directions from this hill, you will see that the surface is rolling; there are hills, ridges, and valleys. Do you notice the hills, like the stones, are rounded and elongated; but it is a curious fact that in any particular region they all turn the same way. Now let us walk to the railway 'cut' through the drift, down there, and see how the materials are arranged. Do you find them all mixed, Nellie?"

"No, they are in layers; first a bed of sand, and then one of pebbles."

"Yes, the layers are called strata, and the arrangement stratified. Notice this lower bed, next the solid rock. It is of fine material, which we call clay. It is finely packed together, and does not let water pass through easily. It is commonly called hard pan, and there is a good deal of it about here, judging by the swamps and ponds."

"What has hard pan to do with them?

"I'll show you, presently. But first look at this little spring. The rain water sinking into the ground, collects above the stratum of clay and flows along till it comes to an opening here. There is another one, and so all the way down the hill, till they form a break, which flows down the vale where we see that green line."

"There is a swamp there, too."

"Yes, what causes it?"

"Why, the land is lowest there, and the water collects, I suppose," said Fred.

"Yes, but what makes it stay? If you pour water in a hole in the ground, it sinks in usually."

"Oh, I see," said Jo, "there is hard-pan soil underneath."

"Yes, and ponds are formed in the same way, only they are deeper, so that vegetable matter does not accumulate. But look at those large boulders over there? Have you never wondered, Frank, what scattered them over the New England soil, so thickly in some places that cultivation is impossible?"

"Why, no; I just thought it happened so."

"Nothing happens, Frank, in the sense of accidental. All things in Nature from the atom to the largest boulder obey the laws of the great Designer."

"But where did they come from, Miss Lacey?"

"That is what we could tell only by patient investigation. We should have to look at the material of which the rock is composed, for these boulders differ much in composition and will afford us a great variety of minerals for study. That is right, John; break off fragments of the different kinds, we can use them at home. Now, when we found the prevailing kind, we would note the general direction of the rounded hills and the scratches on the bed rock where it is exposed, and then we would travel in that direction until we found an outcrop of solid rock, bed-rock like this one, which would very likely be the place it came from, especially if it were a peculiar rock and found only in a few places. For instance in the northwestern States almost every neighborhood has a boulder containing native copper, but native copper is not known to exist except in the region of Lake Superior, so all these boulders must have come from there."

"But how did they get here?"

"Let us reason about it, Bess. We have found first, that these boulders are usually very hard, and are much worn and rounded as are the hills where they are found. Secondly, the finer materials of the "drift" which seem to have been formed in the same way, are deposited regularly in layers. Thirdly, they have been traced in many cases to points in the far North. Can we not draw some conclusions as to the force that brought them?"

"Water," said Will.

"But an ocean current would be likely to leave them mingled together, and could hardly grind them so. Did you see a glacier while you were in Europe?"

"Oh, yes! all through the Alps, and they carried huge stones and dropped them all along, and piled up a great heap at the mouth, where they melted. They were called moraines. But were there ever any glaciers here?"

"Yes, several thousand years ago, owing to climatic changes, the northeastern part of North America was very like the ice-clad Greenland of to-day, and the moving mass carried boulders and pebbles from their northern beds, scouring and scraping the fixed rocks in its way, and rounding the hills, and dropped its sediment all over the surface as it melted, where we find it as "drift." It reached down below Long Island and filled the valley of the Connecticut with a broad ice river. So most of the surface rocks which we shall find here will be wandering stones, which it would be interesting to trace to some peak up in the British Provinces. But there is another spring and a grove, just the place for our picnic."

After lunching and resting an hour or so, Miss Lacey proposed they should visit a quarry in a high hill near by where they would be likely to find some of the native rock. Their guides soon brought them to it, a huge rent in the hill-side, from which men were digging out blocks of bluish white stone. These they carted to a rough-looking building constructed in the side of the hill, and dumped them into a round tower out of which white fumes and smoke were rising. This, Frank called a "lime-kiln," and said they were making lime.

"We can get some good specimens here," said Miss Lacey, "not only of limestone but also of others, for I see the rock has many impurities. It is the bluish stone which they heat until the carbonic di-oxide is given off and it crumbles into lime. Limestone will not dissolve in water, but lime will, and so we get the lime water we use; or if thicker, whitewash and mortar. All these ridges have this limestone for their bed-rock, and farther up, where they grow loftier, and are called the Green Mountains, there are quarries of marble, which is only a finer limestone. It is composed of shells. You are surprised, but here is a piece of limestone and there is a clam-shell by your side, John, left over from some one's clam bake; let us test them. Let me take the vial of hydrochloric acid from the box, and the glass rod. I will put a drop of acid on each. See how it bubbles up. That is caused by the escaping carbon-di-oxide gas."

"But it might be the same material and yet never have been a shell."

"True, but we sometimes find limestone with the shells still appearing. These were probably beds of shell, formed ages before the Glacial Period, when this was the bed of the ocean. They were pressed together till they adhered, like the coquina of Florida. They were covered with sediment, and the earth being hot, they had both heat and pressure, until they lost all shape of shells and became compact, even crystalline, in the case of marbles. Then there came another change as the earth contracted by cooling, an upheaval this time, and these mountains and hills rose, made from matter that was once in the ocean's bed."

With thoughtful faces, they wandered along, picking up any pieces of stone that seemed peculiar, and trying to imagine the scene ages ago, till the workmen announced a blast about to be fired, and Miss Lacey said it was time to go, as she wished to visit a ravine just below. This, commonly called the "Glen," was a narrow gorge, between high cliffs, just wide enough for a wagon road and a brawling brook, that was evidently of considerable dimensions in the wet season. Green mosses lined the hollows in the rocks and feathery ferns leaned over and brushed their faces.

"There must be rare plants here," said Miss Lacey; "we must come here often, and what a fine place for our lunch! But now look about you and see if you can tell how this beautiful glen was formed."

They scrambled about over the jutting rock, found caves and all manner of ferns, as well as insects and snakes, and finally came back to report to Miss Lacey, who was sitting quietly near a rudely fashioned watering trough, with many treasures lying about.

"Well," she said.

"The glacier," said Will, and the others echoed.

"All of it?" said Miss Lacey. "Just look at this." And she pointed to a large hole high up in the rock near by, about four feet deep, round and smooth and one foot in diameter at the top. "What do you suppose did this?"

No one could answer.

"This is called a "pot-hole," they are often found in gorges like this. I suppose the glacier left a little depression here, and a torrent rushing through it which filled it up and gradually wore away the rocks. Then a small stone getting out of the current began to swim around in that corner by itself, or there might have been two or three, and they wore out that round hole. See how far my staff goes down in it, and you can see the bottom there where the underlayer has slipped out. When this was formed, the water must have stood at that height, but ages going by it wore down more and more, and finally reached the narrow bed where you see only a shallow stream flowing to-day. Limestone regions abound in these ravines, and we often find fantastic shapes in the rocks, carved by water-power of the past. But we must leave these beauties and wonders for another day."

On the way home they passed a small pool, which a little brook, swelled by the recent rains had filled, but which in returning to its original dimensions, had left a margin of mud.

"This," said Miss Lacey, "is an illustration of another kind of rock-making, which I think we may find on our eastern boundary, in the shape of sandstones. The fine sediment, mostly sand, which is quartz, with clay and mica, was brought down by the great rivers, just as now by the Mississippi and the Ohio, or as in this little stream, and deposited when they receded. There it lay and hardened, and under heat and pressure became sandstone of various sorts, usually stratified. Such beds are being formed constantly, and you have only to examine the mouth of a large river to see the formation. Sandstones are useful for building purposes, and we shall no doubt find some in our excursions, and perhaps with fossils in them."

(To be continued.)

THE HOUSEHOLD.

GOOD FRIDAY.

BY LEILA R. RAMSDELL.

How long, O Lord, shall Thy white pearls
Be trodden in the ground?
How long shall Thy harmonious name
In jarring accents sound?

They, they, alone, the prophets stoned,
To whom the prophets came,
And best can those blaspheme the Lord
Who know His holy name.

T'was meet, O blessed Christ, t'was meet
Thy perfect sacrifice
Was offered where to worldly view,
The most dishonor lies.

Thy praise is told by slights of men
As though by angels sung; [bright
Where shines Thy luminous crown more
Than where the stains were flung?

Newburgh, N. Y.

A MAN said to a clergyman one night: "I would not have missed your sermon for $10." When the collection box was passed, that man put in a copper cent.

THE trustees of the British Museum are about to publish the text and the photo-zincographed facsimile of an original papyrus containing the treatise of Aristotle on the constitution of Athens. The discovery is likely to electrify the scholarly world, seeing that all hope of the recovery of any further work of the Stagirite has long been abandoned; but if this be a genuine text, here we have one, and that the most important, of the 158 constitutions on which the *Politics* is based. The papyrus is, unfortunately, not quite perfect. The opening is wanting, and the concluding chapters are mutilated; but there seems little doubt but that the roll is a genuine one, and, if so, it forms one of the oldest MSS. in the world, it being assigned to the latter half of the first, or the commencement of the second century of the Christian era. The British Museum has been fortunate in its "find," and it may be congratulated on the foresight and ability which have rescued from further oblivion this important constitutional history of democratic Athens.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

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CHAPTER III.

"Lay hands unto this work with all thy wit,
Yet pray that God may speed and profit it."
—*Robert Salterne.*

It was the very last of September; the day had been a perfect one, just the faintest touch of Autumn in the air and on the trees. The sun had gone down in a sea of glory, and the peaceful hour of twilight was hushing everything to rest. The sentinel was pacing to and fro. It was Jake Barnes' turn that night, and he did not like the work at all; in fact, it was hard to find anything in the way of work that he did like.

As he came to a sudden halt, by an old tree that overhung the water, he muttered: "It's lots of good I'd do if the Redskins should come! I suppose they'd like me to kill 'em all. A nice lot of cowards the fellows here are; why don't they go and fight them savages, and let us take their lands to pay us for coming away across the water; frighten them, let 'em see we mean business. If we don't, they'll finish us all. I would'nt make friends with any of 'em; carrying them around the world as if they were white Christians; and just because they call one a chief, he must be treated like a king. I hope some day I'll have the pleasure of putting my sword through that red shining-faced Manteo."

He stopped suddenly, for a slight sound on the bank below caught his ear. He stepped quickly behind the tree, so that if there were an arrow coming it could not possibly touch his precious body. As none came, he gathered all his courage, and called out: "Who goes there?"

Immediately a soft voice answered: "Don't fire, Master Barnes! it's only me, Patience."

"What are you doing there? You deserve to be shot," was the gruff reply.

"Oh, please don't!" cried Patience, "I was only watching the stars come out, to look in their looking-glass. Do you know, Master Barnes, that the sea is the looking-glass for the sun and moon and all the little stars? To-night the moon-mother has stayed at home, but she has sent some clouds to take care of her star-children, and as soon as they look at themselves for a little while, their nurses, the clouds, carry them away home. Pretty soon they'll be all gone, and then the sky will be lonely."

Barnes walked on, and had forgotten the child. Passing the same spot a few minutes later, he started at the sound of a soft voice saying, "Master Barnes!" Patience stood beside him; the hand she had laid on his sleeve shook, and her upturned face was very white, while she said in a voice that trembled with fear: "There is a canoe coming over from the land, and there's an Indian in it, I think."

"Where, child? Are you sure?"

"O, yes," she replied, "and I was so frightened I hurried to find you."

"I'll make short work of him if he's alone, I will," Barnes muttered. "One of Manteo's fine braves, I hope. I wish it were the old fellow himself, I'd soon put a ball through his royal crown, and not feel bad about it either;" and he laughed to himself. Then, turning to Patience, he said: "Where is he coming ashore?"

"He was pointing towards the little bay, Master Barnes; but," she added, "if he's one of Manteo's Indians, we ought not to hurt him, ought we?"

"You go to bed, child, and mind you say nothing of this; it's my duty to shoot anyone that's lurking around in a suspicious way; I ought to have shot you. I'll have to do it now, if you don't hurry to bed and go to sleep. Off with you! I guess your Indian was all a fancy."

Patience waited for nothing more; she almost flew toward the little group of cabins until she was hidden from Barnes by the woods. Then, with an anxious look behind to see he was not following her, she stood still. Barnes had no idea of following her; he watched her out of sight, descended the bank to a rock from which he could command a good view of the little bay, and sat down, ready to fire.

Meanwhile, Patience stood in the old forest, alone. As her feet had been flying over the ground, her mind had been flying, too. In less than half the time it takes to write it, she thought over what Barnes had said about killing one of Manteo's men; she also remembered what she had heard Mrs. Dare say one day, after Manteo had been in to see the baby, Virginia: "Manteo is a faithful friend to us. If the Indians ever give us trouble he will stand by us to the very end." Perhaps this was one of his men; perhaps he was bringing a message from Manteo; perhaps it might be Manteo himself. Someone must save him!

Before she could reach the huts to call any one, the canoe would reach the bay; she was the one to save him. But, what if Master Barnes should see her and shoot her! For one moment the thought frightened her, and she crouched down on the ground. Another, and the brave resolution was made. She must save the man in the canoe. Once more she was flying through the dark forest.

Well for the baby Virginia, and for all in that little colony, that her steps were light and quick, and her heart was brave.

Patience reached the clearing on the ridge of the bank; on she moved stealthily, one slip and she would be in that dark, cruel water. Well for her work that the clouds had hidden all the stars. She came to the group of rocks standing out in the water; at the same moment she heard the soft splash of the paddle. One quick spring and she reached the first slippery stone. Could she stand firmly enough to jump to the next rock? If not, within a few seconds the canoe would have passed beyond her reach The paddle sounded nearer; how her head whirled; what a giddy spring! But it was done.

"Chief Manteo!"

The paddle stopped; she repeated her words; the canoe came closer. "Who are you?" she asked.

The Indian took her hand and felt it as if to try to understand who or what she was, then he replied in broken English: "Ranteo comes from Manteo to the white chief. Why is the white child here alone on the rocks?"

"I came here to save you, for you must not go into the little bay. Master Barnes will not know who you are. He says it is his duty to shoot everyone that is about at this hour."

The Indian muttered something in his own tongue that was hardly complimentary to the whites. While Patience was trying to get up her courage to make the difficult spring back toward the land, the canoe had been concealed under some bushes, for Ranteo did not feel quite sure the whites were to be trusted; if so, why should this child come to warn him? He thought of all this as he drew his canoe up on land and hid it. He was standing, holding his hand out to Patience before she had gained courage enough to move. She took his hand and tried to jump, but the fright that had lent her strength was over now, and she was trembling and unsteady. Ranteo drew her to the rock on which he stood, then, raising her to his shoulder, stepped across to the land. He did not put her down, but turned into the unbroken forest, by a path or trail which his Indian eye had traced.

(*To be continued.*)

OUR CHURCH AND THE WAR FOR INDEPENDENCE.

BY A LAYMAN.

It is sometimes said by unthinking and uninformed persons that the Episcopal Church was on the "wrong side" during the Revolution: that it was with England and against the Colonies. This error arises from the fact that before the Revolution our Church had never been known by any other name than that of the Church of England, and during that struggle many of its clergy sided with the mother country. At the time of the breaking out of the Revolution, there were only about 250 clergy of our Church in this country. Many of these were Englishmen, sent out as missionaries by the Society for the Propagation of the Gospel. It must be remembered that up to that time there had never been any bishops here to ordain clergy. It was perfectly natural, therefore, that all of those men should take sides with the land of their birth. Then again, owing to the connection which existed between Church and State, all of our clergy, whether they were Englishmen who had been sent as missionaries, or natives of America who went to England for ordination, were required by the law of England to take an oath of allegiance to the British Crown, ours being the only ministers who were required by law to swear allegiance: and some of those who had taken this oath considered it binding upon them even after the struggle for American independence began. Owing to causes which have been stated, many of our clergy did side with Great Britain, yet there were a considerable number who did not. The Rev. Samuel Parker, of Boston, who afterwards became Bishop of Massachusetts, refused to read prayers for King and Parliament, and instead prayed for the American Congress and cause. Dr. Provoost, of New York, afterwards first Bishop of that State, was an ardent friend to America, and so was the Rev. Wm. White, of Philadelphia, who afterwards became the first Bishop of Pennsylvania; the latter being so strongly attached to the cause of the Colonies that the American Congress made him its chaplain. In Virginia, the Rev. David Griffith, rector of the church which Washington attended, took sides with the Colonies. The Rev. Charles M. Thurston, of Gloucester county, went into the army as a soldier, rose to the rank of Major, and became known as "the Fighting Parson of Gloucester;" and the Rev. Peter Muhlenburg, of Woodstock, who had been a soldier before he became a clergyman, went into the army as Colonel of the 8th Virginia Regiment, and afterwards rose to be a Brigadier General. That eminent clergyman of our Church, the late Dr. Wm. A. Muhlenburg, of New York, who was the founder of St. Luke's Hospital in that city, and author of the well-known hymn, "I would not live alway," was a near relation of his. Then there was the Rev. Charles Pettigrew, of North Carolina, and others who might be named, scattered around in the different Colonies, and in South Carolina where, at the breaking out of the war, there were only twenty clergymen of our Church, it is said that fifteen of them, or three-fourths of the entire number, took sides with America.

So much for the clergy, and now let us turn to the laity. From their ranks came a majority of the leaders of the Revolution, and not only this, but most of those who performed the greatest services. For instance, Washington, the Commander-in-Chief of the American armies, and the one, under God, to whom the nation owes more for its independence than any other, was a communicant of our Church, and died in it. Then there were Richard Henry Lee, called the Cicero of the Revolution, and the celebrated Patrick Henry, whose famous speech, "Give me liberty or give me death," is familiar to every school boy; two men, who, as is universally conceded, did more by their eloquence and oratory to rouse to resistance the patriots of Virginia than any others. Had not Virginia joined her sister Colonies, being at that time the largest and most populous of them, and furnished her Washington to lead their armies, it is, to say the least, very doubtful whether we could have succeeded. One of these Virginians, Richard Henry Lee, first proposed the idea of a congress for all the Colonies. And he it was who first introduced into Congress a resolution for the independence of the Colonies. On his motion, and supported by his eloquence, was appointed the committee which drew up and reported the Declaration of Independence, and in that instrument was embodied by Congress, the very words that Lee had used in his original resolution: "That these united Colonies are, and of right ought to be free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved."

Then the venerable Peyton Randolph, the first president of the American Congress, that very Congress which inaugurated and set on foot the war of the Revolution, was also a Churchman. So was Robert Morris, of Pennsylvania, the great financier of the Revolution, whom Congress appointed superintendent of finances, and who, by his management of them, and the pledging of his own immense fortune, which act reduced him to poverty, did more to raise the necessary means to keep our armies in the field, than any other one man. So was the philosopher, Ben. Franklin, whom Congress sent abroad as one of its special envoys, and who, by his tact and persistence, negotiated the treaty which secured for us the aid of France, without which our cause must almost inevitably have failed. So were Alexander Hamilton, of New York, afterwards the great statesman, and John Laurens, of South Carolina, distinguished for his bravery, of whom Washington said, when his death was reported: "He had not a fault that I could discover, unless it were intrepidity bordering upon rashness." The first of these two commanded, and the other led, the storming party which captured the first British redoubt at Yorktown, where Cornwallis was compelled to surrender, and the war was practically ended. So was General Nelson, who being at the time governor of Virginia, called out the militia of the lower part of that State, himself personally giving the State's security for the funds to equip them, and who, at the head of 3,500 of them, marched to Yorktown, and so reinforced the army of Washington and that of our French allies, that they were enabled to surround Cornwallis, and prevent his escape. So was James Madison, afterwards President of the United States, who, besides giving the benefit of his great mind to the country during the continuance of the struggle, after its close, when the States were about to fall apart, owing to the weakness of the old articles of confederation, was mainly instrumental in the formation of our present Constitution, obtaining for himself the credit of being almost its founder. All of these men, together with Monroe, and Jay, and Marshall, and Livingston, and Rutledge, and King, and the Pinckneys, and the Harrisons, and Edmund Randolph, and Lord Stirling, and "Light Horse" Henry Lee, and Lillington, and Duer, and Troup, and Wm. Samuel Johnson, and hosts of others, including about two-thirds of the fifty-six signers of the Declaration of Independence, were of our Church. Francis Hopkinson, of New Jersey, one of those Episcopalian signers of the Declaration, was the father of Joseph Hopkinson, another Churchman, who was the author of our national song, "Hail, Columbia," and Francis Scott Key, of Maryland, author of another of our national songs, "The Star-Spangled Banner," and also of that beautiful hymn in our Hymnal, "Lord, with glowing heart I'd praise Thee," was a devout member of our Church.

I have written the above in no spirit of boasting over others, of any name, neither to revive animosity against England, because she is our mother country, and America as a nation owes very much to her, notwithstanding the fact that we were compelled to separate; and our Church has acknowledged its debt to England's Church, by declaring in the preface of her Prayer Book that she "is indebted under God" to the Church of England "for her first foundation, and a long continuance of nursing care and protection." My object has been two-fold, first: That those of our members who may be uninformed on the subject, should they ever hear it said that our Church was on the wrong side during the Revolution, because many of its ministers at that time, sided with the mother country, may know that the membership of our Church furnished many of the men who were in the very fore rank as leaders, on the side of the Colonies. The second object I have is to show why it is that our Church is not now so strong in number as some others, by reason of the fact that so many of its ministers did side with England during the Revolution, and up to that time it had been known only by the name of Church of England. After the termination of the struggle, a great hue and cry was raised against it, and a bitter prejudice towards it lasted for many years, during which time it had no show whatever for growth; whilst others, none of whom labored under such disadvantages, were in the meantime building themselves up, and that too, to a very great extent, at our expense. But of course, such unreasonable prejudice was bound to wear itself out in process of time, and since then, our growth as a Church has been very rapid.

LETTERS TO THE EDITOR.

CLERICAL DRESS.

To the Editor of The Living Church:

In response to one of the "Whys" of an American Churchman, may I add another query? "Real clerical costume"—what is it? Will he, or some one else, enlighten us? Where are we to look for an authority on the subject? To the clerical tailor? I believe the only ecclesiastical garb for the street with any degree of authority attached to it is the cassock, But it is hardly practicable to revive this. No doubt the ordinary priest's collar is a well understood and convenient badge. But beyond this, who shall prescribe the cut of the coat or the shape of the hat? It would be interesting and perhaps helpful, to have the subject of clerical dress discussed in your columns. Some of us really desire enlightenment.

AN AMERICAN PRIEST.

THE CHINESE CHURCH LEAGUE.

To the Editor of The Living Church:

The most pressing need of our China Mission at the present time is new recruits. Two or three good men have offered their services but the Board of Missions is unable to send them. The managers have put forth a circular stating these facts and asking for an increase of funds. The Rev. F. R. Graves of Wuchang who has been laboring with untiring energy since his arrival home last summer, to secure reinforcements and has succeeded in enlisting these volunteers, will be obliged to go back without them unless the Church makes a right response to the Board's appeal.

The crisis is one of great importance, and every friend of the mission, as it seems to the writer, should co-operate to relieve the present difficulty. I ask the opportunity to say a few words to the associates of the Chinese Church League and all others who may feel an interest in its special work. The League has contributed funds to assist our missionaries at Wuchang in the publication of theological works in the native tongue, these being needed by native candidates for the ministry. Since the last offering was made for this purpose, Mr. Graves has been absent from the mission, and his colleague, Mr. Partridge, has not been able to devote much time to the publication work. For this reason, and in view of the present difficulty, the undersigned would ask the associates of the League and all others who may read these words, to contribute liberally and promptly to the general funds, designating all such offerings as in response to the recent appeal of the Board.

Mr, Graves is very anxious that money should be given for this object, and cordially endorses this recommendation.

THEODORE B. FOSTER,
Sec. C. C. L. for the U. S.

Gt. Barrington, Mass , Feb. 9.

"PANTHEISTIC NOTIONS."

To the Editor of The Living Church:

In the January number of *The Magazine of Christian Literature* may be found an article by the Rev. Augustus H. Strong, D.D., which is so thoroughly *apropos* at the present time, and such an admirable correction of the drift of modern thought toward Pantheistic notions, that it is well worthy of the attention of the readers of THE LIVING CHURCH. While Churchmen who use the Book of Common Prayer intelligently and reverently, are not in any great danger of falling into the error of Pantheism, yet, so much is written that contains the germs of this error in subtle and attractive form, that a clear, though concise statement of the doctrines of the Transcendence and Immanence of God can do no harm, and will, undoubtedly, pay one for the small trouble of securing the article and reading it most carefully. The article is entitled: "Modern Exaggerations of the Divine Immanence."

HARVEY S. FISHER.

So. Bethlehem, Pa.

ANTIPHONS.

To the Editor of The Living Church:

Your correspondent, "An American Churchman," in the issue of Jan. 24, asks, among other questions: "Why is it so few of the clergy read the scriptural quotations at the head of the hymns? This is the antiphon or keynote of the hymn, and was placed at the head to be read. Will some one answer why?"

My understanding of the matter is that the editor, or rather the secretary of the committee, which is supposed to have compiled the present hymn book, placed these "scriptural quotations at the head of the hymns" on his own motion and responsibility, and that the committee had nothing to do with it. Sometimes they are *apropos*, sometimes not; besides, the reading of them is very apt to make confusion in the congregation, especially if the number of the hymn has not been clearly heard, as is apt to be the case. It is understood that in the coming Hymnal, if it ever comes, these antephons (not antiphons)—for how can an "antiphon" go before the thing to be sung?—are to be omitted. I am not unaware that in the mediæval Church the word was sometimes used, but with evident inaccuracy, in the sense indicated.

D. D. C.

SERMON ILLUSTRATIONS.

To the Editor of The Living Church:

Will the Rev. H. C. Kinney, the writer of article on "A Clergyman's Library" in your issue of the 7th, further benefit your readers, by naming some really good books for use in obtaining sermon illustrations.

There are many books of mere anecdotes, but I have failed to find one containing strong, virile illustrations. W.

SUGGESTIONS FOR LIBRARIES.

To the Editor of the Living Church:

Your issue of 7th inst, contains in the articles entitled "Reading for Churchmen," "How to Select a Sunday School Library," a list of useful books, etc., to which I should like to suggest one other as being a most interesting and instructive work: "Illustrated Notes on English Church History," by the Rev. Arthur C. Lane.

GEO. B. BULL.

Stamford, Ont.

To the Editor of The Living Church:

In your "library edition," Feb. 7th, you say, we "have no entertaining history of the Church for children." Let me say that Pott & Co. publish Lowrie's "English Church for American Children," (75c); and that so far as it treats the subject, it is just the thing, and no library for the young of the Church should be without it.

J. TAYLOR CHAMBERS.

Carthage, Mo., Feb. 11, 1891.

To the Editor of The Living Church:

Thanks for "library edition" of THE LIVING CHURCH. Would you allow me to suggest that better for most purposes than Tuck's Handbook of Biblical Difficulties, seems to me Haley's "Alleged Discrepancies," by W. F. Draper, Andover, Mass. It is cheaper and contains more instances. This is, of course, in no derogation of Tuck, which is excellent as far as it goes.

R. W. LOWRIE.

OPINIONS OF THE PRESS.

The Standard and Cross.

THE ARCHBISHOP OF YORK.—There are some mutterings about the appointment of Bishop Magee to the Archbishopric of York. Secular public opinion in England heartily approves it, but some who claim to speak for the Church have their doubts whether he can be called "a spiritual Bishop in the true sense!" We have no patience with such trash as this, which indeed would perhaps be more fitly described by a harder name. No prelate on the bench is more sound in the faith or more capable as a Church-ruler. But his piety is of the manly type, and his ready Irish wit has pricked not a few ecclesiastical and other windbags. *Hinc illæ lachrymæ.*

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

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To the question, Which is your favorite poem? there may be a great variety of answers; but when asked, Which is your favorite blood-purifier? there can be only one reply—Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

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It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

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COMPLETED TO DEADWOOD.

The Burlington Route, C., B. & Q. R. R., from Chicago, Peoria, and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood.

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HOW TO TREAT A SORE THROAT.

BY A TRAINED NURSE.

A SORE throat is a frequent accompaniment of cold, but it also often arises from some derangement of the digestive function. Attention to the diet is always important in the management of this affection.

If the throat is merely red and inflamed, with no spots on its surface, a simple gargle of salt and water, or chlorate of potash—one teaspoonful in a glass of water, will probably relieve it. Use the gargle frequently. A cloth dipped in cold water, squeezed until it ceases to drip, wrapped around the throat and covered with a bandage of flannel, will assist in reducing the inflammation. It should be changed when it becomes dry.

Meat should be avoided for a few days, gruels, beef tea, and light articles of diet are substituted for it.

When there are small white or yellowish ulcers in the throat, there is probably constipation as well, and a laxative is needed. Two teaspoonsful of compound liquorice powder, or two pills of aloin, strychnia, and belladonna, taken at night, will relieve it. If the ulcers are touched with a brush, dipped in compound tincture of benzoin, "Friar's Balsam", they will disappear more rapidly. The application can be repeated three or four times a day. The diet should be light and easily digested, a raw egg beaten with milk and sugar and flavored with vanilla, or one lightly boiled, can be given instead of meat.

The tonsils are small, almond-shaped glands lying on each side of the upper portion of the throat. They can easily be seen if the tongue is held down with the handle of a spoon. They contain a fluid-like mucus which oozes from them when they are pressed. Its object is to moisten the food as it passes into the throat, and make it slip down more easily. Sometimes these glands become very much inflamed, and may ulcerate, causing the disease known as quinsy or tonsilitis.

The swelling causes the tonsils to meet across the throat, rendering the act of swallowing very difficult, and producing a sensation of suffocation. There are sharp, shooting pains from the throat to the ear, and the invalid feels feverish and miserable. Even talking is painful.

Cold applications to the outside of the throat give relief in the early stages, and bits of ice held in the mouth help to subdue the inflammation. Later, if abcesses form in the tonsils, hot poultices and fermentation are used to hasten the formation of pus, so that they may be ready more quickly to lance.

Inhaling the steam from a pitcher of boiling water is recommended. Fit a tin funnel over the top of the pitcher and put the end of the tube in the patient's mouth.

The diet should be concentrated and as nourishing as possible. Strong beef tea, milk, and eggs beaten with milk. It is almost impossible to swallow solid food.

This disease is a very painful and troublesome one, but it is seldom dangerous, except in delicate children. Persons who are subject to it should be careful to avoid exposure to cold or damp.—*Ladies' Home Journal.*

HOT DRINKS FOR THIRST.—It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve the thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the use of drinks below 60 degrees; in fact, a higher temperature is to be preferred; and those who are much troubled with thirst will do well to try the advantages to be derived from hot drinks, instead of cold fluids to which they have been accustomed. Hot drinks also have the advantage of aiding digestion, instead of causing debility of the stomach and bowels.—*Baker's Helper.*

HOW TO STOP NOSE BLEEDING.—Continued and obstinate nose bleeding has been at times very hard to stop, and a simple and effective remedy will no doubt prove welcome to those who live in the country, or at a distance from medical attendance. Several severe cases of nose bleed have occurred at the Hospital of the University of Pennsylvania, and, after trying every expedient without success, Dr. D. H. Agnew, as a last resort, tried ham fat. Two large cylinders of bacon were forced well up into the nostrils, resulting in almost immediate relief and an entire cessation of the hemorrhage. This easy remedy should be remembered by those who are subject to frequently recurring attacks of nose bleed.—*Ladies' Home Journal.*

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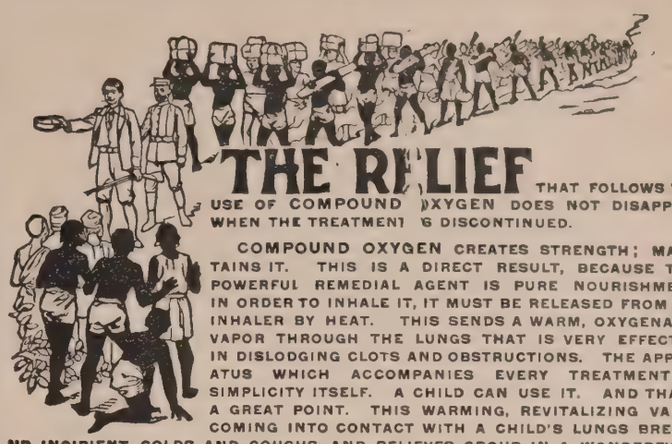

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SATURDAY, FEB. 21, 1891.

BODY AND SOUL.

BY MARY A. JACOT.

"There is a natural body and there is a spiritual body."—I. Cor. xv: 44.

THE FLESH.

Dear Soul, why haunt me with thy vexings sore?
Leave me to Earth and all its pleasures fair.
Have I not Beauty, Wealth, all gifts in store?
Cease thy rebukes and chill me not with care.

See my bright form, so god-like in its grace,
My beauteous limbs, my eyes voluptuous glance!
Would'st thou deny that Time and all its space
Is lent to us for joy, till Death's dull trance

Comes on apace and parts us from our life?
Cease, cease thy bitter preach on carnal sense,
And leave me to the dear, delicious strife,
The sweet light laughter and the gay pretence.

THE SOUL.

Sweet Flesh! fair Flesh, in brimming joy of Life,
Hush thy light laugh—look far to Calvary's hill,
Where hung one Form in agony of strife—,
Great God, as Man, made all the ages thrill

With one stupendous sacrifice of Self,
To draw the souls of men from under curse,
And saved unto Himself, the wondrous whole
Of human souls in this wide universe.

Dear Heart, in thrilling awe of this great Love
Must we not yield an offering to our Lord,
And by our Soul and Flesh in labours prove
Our zeal for Him, and sense of sin deplored?

Put by, sweet Flesh, put by the treacherous ease
Which like a deadly worm eats out thy life;
Forbear the yearnings of the sense to please,
Crush out its cries and put an end to strife.

Creep, with a pleading heart, to Christ, thy God,
Bind thy bright limbs to His uplifted Cross,
Set thy fair feet where His dear Feet have trod,
And know when Christ is gained, there is no loss.

Plead that His holy Breath shall on thee fall,
Breathing His Life into the depths of thine,
Cling to His Hand—there, hush the loud world's call;
Hark to the whisper of the Voice divine.

And then shall thou and I the rapture know
Of life incorporate in the Life of God,
And in His Love all earthly love forego,
And rest us, shrine us in the Heart of God;

Hold us so close to His sweet Presence here,
That earth and fleshly sense fade far and dim,
Time be annulled, eternal joys shine clear,
And we in 'raptured bliss know naught but Him.

THE FLESH.

Hush, hush, my Soul! thy strange, compelling voice,
Bids all my passions break their sensuous chains,
And learn in heavenly pleasures to rejoice,
And with the saints in God embrace His pains.

Methinks, I hear the loving Voice of Christ,
Falling with thrilling sweetness on the ear.
My Soul, are these thy words, caught from the Highest,
Ringing like angels' notes from Heaven's high sphere?

O God! at sentence of Thy Voice divine,
My Heart and Flesh, a sacrifice I yield,
And all my Beauty, Wealth—sweet gifts of Thine,
I pray Thee to Thy uses may be sealed.

Broken are now the chains which held me down,
The Spirit's voice has quenched the world's desire,
I rise, O God, to win the heavenly crown,
For which the Martyrs welcomed sword and fire.

Begone, O Earth! thou canst not hold me now!
I hear the hymns of seraphs 'round me surge!
I feel the Cross of Christ upon my brow,
And His pure Blood, my blackest sins shall purge.

THE SOUL.

Ah! now, sweet Flesh, shall thou and I together,
Rise from the earth, tho' still in flesh we seem,
And in the life complete of Son and Father,
Shall find our own, one bright enraptured dream.

The notes of angel voices swell around us,
The sun of heavenly blessing on us shines,
The Love of God in perfect joy surrounds us,
And with the saints in light our heart entwines.

Chant! chant! ye angels, from the choirs supernal,
Sing, all ye seraphs, your celestial lays!
For Soul and Flesh are won to Life eternal,
And Heaven and Earth unite in shouts of praise.

THE EUCHARISTIC SACRIFICE.

BY THE REV. F. E. BRIGHTMAN OF THE PUSEY HOUSE, OXFORD.

The efforts to formulate the doctrine of the Eucharistic Sacrifice, and to make a theory of it, practically date from the sixteenth century. Before the Reformation, so far as I know, there is only one formal attempt—by a Greek in the fourteenth century (*a*). Hitherto the fact had been accepted and used and expounded incidentally; the rejection of the fact by some of the Reformation period demanded its formal restatement and discussion and justification. From that moment we may conveniently distinguish three positions:—

1. The Protestant negative position: the Eucharist is not a sacrifice: because it is a sacrament, a gift of God to us, it cannot be a sacrifice, our gift to God: the ideas are incompatible. The Christian ministry is not a priesthood; the Church has no altar; Christ, our Lord, has exhausted all sacrifice: any claim of a sacrifice, and a priesthood, and an altar, trenches upon His unique work and office, and is a reversion to Judaism or Paganism. This, with whatever concession of detail, and though in some cases going along with sufficient concession to give a foundation for a doctrine of the Eucharistic Sacrifice, is the general Protestant position common to Luther and Calvin, and it is still embodied, as elsewhere, so markedly in the Lutheran rite, which is simply the Roman Mass with the Offertory and all the Canon, except the recital of the Institution and the Lord's Prayer, cut out of it—all, that is, which has to do with the Sacrifice.

2. The Roman counter-statement. A succession of writers, notably the great Jesuit controversialists, discuss the question with great minuteness, and great ability and acuteness, and their general aim may be described as to show that the Eucharist, besides having been always believed to be a sacrifice, also satisfies the idea of sacrifice, and stands in such relation to our Lord's offering of Himself upon the Cross, as in some sense to reproduce and perpetuate that act. It is only one school of them which represents each Mass as involving a reduction of the Body of Christ to a "lower condition" (*status declivior*), a new "self-emptying" (*exinanitio*) on the part of our Lord; only saving this from being a repetition of the One Sacrifice by drawing a distinction between our Lord's condition "in the days of His flesh," in which He was capable of merit, and His exalted condition in which He can no longer merit.

3. The Anglican middle position. On the one hand there is a succession of theologians, who adopt the Protestant statement (*b*). On the other hand, there is a succession which fully accepts and enforces the Eucharistic Sacrifice as ordinarily stated—as the representation and commemoration before the Eternal Father of the One Sacrifice of Christ. But what is more characteristic among our theologians is the theory which is remarkable by its general absence in the Roman writers—the interpretation of the Eucharistic Sacrifice as the reproduction on earth, not of the moment of the Cross, but of our Lord's perpetual action in heaven, as the Minister of the true Tabernacle. I do not mean that this interpretation is confined to Anglican theologians, or that it is the only interpretation current among us, but that, while it is extraordinary how far it is ignored by both Protestant and Roman writers, it is the interpretation to which Anglicans tend to gravitate.

In order to make these positions more intelligible, to account for the divergences as well as to encourage ourselves to hope that there is more room for agreement than at first sight appears, we may notice some characteristics of the situation which was the starting point of the discussion, and some of the assumptions on which the discussion was carried on. I said before that theories and formal efforts at interpretation apparently began in the Reformation period. And it is quite remarkable how little formal teaching there is on the Eucharistic Sacrifice in mediæval theology. The mind of the Schoolmen seems so much occupied with the discussion and elaboration of the theory of Transubstantiation, that the doctrine of the Sacrifice is largely left on one side and dealt with quite inadequately. The meagre statements of Peter Lombard and St. Thomas Aquinas are well known. And in this inadequate treatment they are only following the lead of a work which was the model of such works as the "Sentences of Peter," and the *Summa* of St. Thomas, the four books of St. John Damascene "On the Orthodox Faith," in which he summed up the Greek theology, and in which he devotes only a line or two to the Eucharistic Sacrifice (iv: 13). And in reading the treatise of the post-Reformation theologians one is struck by the comparative absence of reference to any mediæval teaching. On the other hand, alongside of this inadequacy of formal or authoritative treatment, there was a growth of popular doctrine and an exaggerated emphasis thrown on to the sacrificial side; an exaggeration which would be encouraged by such features of practice and doctrine as the withdrawal of the chalice from the people, and the emphasis, natural in view of the scope of the discussion in hand, on consecration and not use, as the specialty of this Sacrament as distinguished from the others. The withdrawal of the chalice could scarcely fail to emphasise in a practical view the sacrificial side, by the mere fact of its seeming to extend the function of the Celebrant, to throw the whole more into his hands, and so far to separate it from the people except as "assisting." And the general infrequency of Communion, which, as early as the thirteenth century led to the fixing of a single annual Communion as the indispensable minimum, is perhaps at once a sign of the exaggerated emphasis on the Sacrifice in the general practical mind, and a fact which would tend to foster that exaggeration.

This double fact of an absence of authoritative interpretation alongside of a popular exaggerated conception, ought to be kept in mind in estimating the character and value of the reaction in the sixteenth century. It tends to show, what is otherwise discernible, that the reaction was from a practical system and a popular view of it, and not from a formal doctrine; and to justify the words of our Thirty-first Article, "it was commonly said," and the guarded words of the corresponding article of the Confession of Augsburg.

Again, and this is what I want to lay stress upon, when the doctrine of the Eucharistic Sacrifice comes into formal discussion, two assumptions are made on both sides of the question; two assumptions underlie both the negative criticism and, for the most part, the formal reconstruction. First there is commonly, either expressly stated or tacitly assumed, a definition of sacrifice; a definition which assumes that sacrifice implies either a destruction of, or at the least a change in, the victim; and that this destruction or change is the real essence of the sacrifice, so that what does not include it, cannot be called a sacrifice. The general conclusion from this is obvious. On the one side, the Protestant contention is that as there is no change, least of all, a change in Christ, in the Eucharist, the Eucharist cannot be a sacrifice, least of all, the Sacrifice of Christ. On the Roman side, it is contended that the change in the elements involved in consecration can be so represented as to satisfy the requirements of the definition, with the result that the Eucharist can be shown to be a "sacrifice," and our Lord's own Sacrifice. I do not propose to discuss this, but only to remind you that such a definition is obviously inadequate as an account of the Levitical sacrifice, where the slaying of the victim is the initial act and one moment in the process which included many subsequent acts: and that the object of the Epistle to the Hebrews is largely to show that, whereas that act in our Lord's Sacrifice was fulfilled when He died once for all upon the Cross, He has passed into the heavens, and is the Minister of the true Tabernacle, to fulfil perpetually the other acts of His Sacrifice which the slaying of the Victim made possible.

The other assumption, which is common to the two sides of the controversy, is closely connected with the first, and in fact is only another side of it: the assumption that the Holy Eucharist is directly related to our Lord's offering of Himself on the Cross, as pre-eminently and exclusively the memorial of His death, the commemoration of His Passion. This assumption in its most exaggerated expression is familiar to us all. There is a popular teaching which dwells upon the broken bread and the outpoured wine as representing our Lord's suffering and death, His body broken on the Cross, and His blood shed there, and this as an adequate and fairly exhaustive account in general terms of the meaning of the Eucharist. And it is not confined to popular teaching. In a less exaggerated form it is prominent in our own formulæ, and in fact in all teaching everywhere since the Reformation, and long before the Reformation too(*c*). It is to this that I want especially to call your attention, and remind you that in the New Testament and in the early mind of the Church, this exclusive reference of the Holy Eucharist to one moment in the life of our Lord, and to one act of his Priesthood, scarcely finds justification.

Now the charter of the Eucharist and the basis of the Eucharistic Sacrifice lies in our Lord's words: "Do this in remembrance of Me," "for my commemoration." And in this there is nothing which suggests

(*a*) Nicholas Cabasilas, *Expositio Liturgiæ*.

(*b*) See Waterland, *Works*, vol. viii.: The Christian Sacrifice Explained.

(*c*) See it, put with characteristic reverence and clearness, in Mr. Moule's Outlines of Christian Doctrine, pp. 290-299.

a special reference to our Lord's death; it suggests rather the thought of His whole work, of His person in the fulness of its significance as perfected in that work. It suggests Himself, not merely His work. It leads us therefore to relate the Holy Eucharist to Himself as He is known in the full Catholic belief as to His person, and only through this to any particular act or acts of His earthly life. We should expect therefore the commemoration of the acts of His life, and among them of the supreme act of His own offering of Himself on the Cross, to fill the same place, if one may so speak, and to bear the same proportion to the whole Eucharist in its full conception, as the act itself to the fulness of His person. We should expect the mark of death on the Eucharist to be analogous, not to its place, if again one may so speak, in His history at the moment of the Cross, but to its place in His glorified person. We should look in the Eucharist for something analogous, not to the agony of the Cross, but to the wounds in the hands and the feet and the side of His risen body. We should expect it to be the commemoration of the Lamb "as it had been slain," but yet "standing in the midst of the Throne."

And so, in fact, we find it in our Lord's institution. Even supposing that the word "broken" in "This is my Body which is broken for you," means to suggest the "breaking" of His Body in death, and not rather the breaking of It as food for distribution, according to the common meaning of the expression "to break bread,"(*d*) yet it must be remembered that there is probably no authority for the word in the New Testament. The right reading is, probably, "This is My Body, which is for you," or in St. Luke, "is given" or "is being given for you." There is here no necessary suggestion of death and nothing to relate the institution with our Lord's death; it is only so far implied in it as it is in "God so loved the world that He gave His only begotten Son." The degree of the reality of that giving was in fact measured by its perseverance "unto death, even the death of the Cross," but the giving does not, in itself, imply death. Where the mark of death on the Eucharist really lies is in the separate consecration of the chalice. "This is My Blood" is not the whole institution, but the singling out, as it were, of one side of it, the giving of His Blood in isolation from the Body, in which it has been already given—the added gift of His life no longer as it is in virtue of the Incarnation, but as it is in virtue of having passed through death and been resumed eternally. Even here it is not death, as an event, that is marked—not the momentary shedding of our Lord's Blood on the Cross. The word represented by "shed" is the word used for the outpouring of the blood of the sacrifice in the Old Testament, and it suggests the eternal significance of the blood, rather than its momentary liberation in death. (Cf. Milligan, Resurrection, p. 299, note.) The witness of the Eucharist is not merely "I died," but "I am He that liveth and was dead, and behold, I am alive for evermore." In it we realize that "we have come . . . to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling."

And if now, we ask, how far can this be verified in the tradition of the Church?—whether the Church has, in fact, so understood the institution—though I am quite incapable of adequately illustrating it, yet it is not difficult to find confirmation of it. St. Ignatius (*e*) describes certain heretics as holding aloof from Eucharist and prayer "because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ which suffered for our sins, which in His goodness the Father raised up." And St. Justin Martyr, (*f*) while he speaks of the Eucharist as the memorial of the Passion, speaks also more explicitly of "the bread which our Christ delivered unto us to offer for a memorial of His Incarnation for the sake of those that believe on Him, for whose sakes also He became capable of suffering." In St. Irenæus, (*g*) so far as I can remember, there is no exclusive relation of the Eucharist to the Passion suggested. Of course his allusions are limited by his particular aim; but his argument for our resurrection, drawn from the Eucharist, suggests a relation between the Eucharist and our Lord's resurrection. Add to these St. Cyril, of Alexandria, (*h*) "shewing forth the death, according to the flesh, of the only-begotten Son of God, to-wit, Jesus Christ, and confessing His resurrection from the dead and His ascension into heaven, so we celebrate the unbloody service in the churches."

(*d*) Esp. Isai. lviii. 7; Jer. xvi: 7: Lam. iv: 4.
(*e*) St. Ignat. *ad Smyrn.* 7 § 1.
(*f*) St. Justin Martyr, *Trypho*, 70.

But what is even more to the point, is the phenomena of the liturgies—the forms of service in which the Church has offered the Eucharistic Sacrifice—which, therefore, may be expected most explicitly to express her interpretation of our Lord's institution. And of them I will, at this point, ask your attention to two characteristics.

1. It is common, if not usual, to add to the recital of the institution, "Do this in remembrance of Me," St. Paul's words, "for as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come," or "ye do show My death till I come." Now it is not uncommon to treat these two phrases: "Do in remembrance of Me," and "show the Lord's death," as if they were equivalent, so that "remembrance of Me" is limited and interpreted to mean "show My death." We might question whether this is justifiable or required by the text of St. Paul. But without discussing the force of "for" in 1 Cor. xi: 26, (*i*) we may say that the question is not whether "the Lord's death" is "shown forth," but in what order—whether primarily, and as an historical event, or as existing, so to speak, in His person, perfected through suffering. And at least the liturgies embody this second alternative; they do not treat the memorial as confined to the act of our Lord's death on the Cross, for in order to make these two phrases more explicitly equivalent, they commonly make an addition to St. Paul's words, and say not only "ye do show the Lord's death," but "ye do show the Lord's death and confess His resurrection," and sometimes also, "and his ascension until He come" (*j*).

2. Again, the next paragraph of the Liturgy expressly interprets the words, "in remembrance of Me." Beginning, "we therefore remembering," it proceeds to detail what is included in the commemoration—what "the remembrance of Me" embraces and implies. And in every liturgy I know, the scope of the commemoration includes more than our Lord's death, while in some cases this latter is not particularized at all. The commonest type includes the moments of our Lord's life from the Cross to the Second Advent. In some cases it includes all from the Incarnation to the coming of the Holy Ghost and the Second Advent. To give an example, in the Roman rite: "Wherefore, O Lord, we Thy servants and Thy holy people, remembering as well the blessed Passion of the same Christ, Thy Son our Lord, and His resurrection from the dead, and his glorious ascension into heaven, offer unto Thee," etc. Or in the Greek rite: "Wherefore, O Lord, we also remembering His saving sufferings, His quickening Cross, His three-days' burial, His resurrection from the dead, and His ascension into heaven, His session at Thy right hand, God and Father, and His glorious and fearful second advent, we offer unto Thee." Or once more, in the Anglican rite, the Scotch and American liturgies, following that of 1549, read: "Having in remembrance His blessed Passion and precious death, His mighty resurrection and glorious ascension," etc. The liturgies, therefore, plainly interpret the memorial of the Eucharist, not as an historical memorial of the past fact of His death and Passion, but as the memorial of Himself as He reveals Himself and manifests His eternal person and its significance in His acts past, present, and to come; as He is in His exaltation, not merely as He was in His humiliation; the memorial of His historical acts only as they reveal the meaning of His present life: the memorial in which we "know Him and the power of His resurrection," and, therefore, "the fellowship of His sufferings."

(*g*) St. Iren. *haer.* iv. 17, 18; v. 2.
(*h*) St. Cyr. *ep. ad. Nest. oecum.* ii. 7.
(*i*) This has not been found quite easy to interpret; see Godet *in loc;* and see generally Milligan, Resurrection, note 56.
(*j*) See *e. g.*, liturgies of St. James and St. Mark.

In confirmation of this, I should like to direct your attention along another line, and to ask you to consider what are the associations of the altar as suggested by Christian decorative art. We have come to associate the crucifix with the altar. A standing crucifix is required in the Roman Church, and is becoming not uncommon in the English Church now; while a reredos, the principal subject of which is the crucifix, and an east window with the central light so filled, are, I suppose, the commonest type among us. But it must be remembered that the prevalence of this type is not so old as is perhaps supposed, nor is it so widespread now as might be inferred from its increasing frequency in modern English churches. The requirement of an altar crucifix in the Roman Church is not much more than a century old: it was enforced by Benedict XIV. in 1751. How far it was common in England or elsewhere before the Reformation, I cannot say; but I imagine bare altars, or altars with merely a simple cross, or with only a pair of candles, must have been very common. At this moment, I believe, a central crucifix is most strikingly characteristic, not of Catholic churches at all, but of Lutheran, where the altar and the church is often dominated by a huge crucifix, the more striking for its comparative isolation (*k*). But to draw any general conclusion as to the mediæval arrangements would require a much larger ecclesiological knowledge and experience than I can pretend to. What I want to do is rather to go back behind mediæval architecture and decoration, and ask you to observe the character of the sanctuary of the normal Christian basilica as it fixed itself in the fourth century and onwards.

And if you will observe the great basilicas of Rome and Ravenna, which are the ground-type of all Christian churches, and offer the most complete system of structural decoration, and which may be assumed to be the expression of the mind of the Church of the Fathers, you will find that the surroundings of the altar are such as suggest that relation of the Holy Eucharist to our Lord's glorified life which we found expressed in the liturgies.

Now the central and dominant decorations of these buildings are the mosaics, which cover the face of the arches between the nave and the sanctuary, and that which fills the hemisphere of the apse. And to put the negative first, in none of those of an early date is any circumstance of the Passion represented. In fact, so far as I know, there is only one instance of a crucifix—the apse of St. Clement's in Rome. And as to that, it is late, belonging to the twelfth century; and in treatment it is symbolic; that is to say, it does not represent the historic moment of the Crucifixion, but the cross springs out of a cluster of leaves, and is embedded in wreathing foliage, while the cross itself is covered with birds. With this exception, the subjects represented are of this kind: the apse, the central position, that is, is occupied with the figure of our Lord, either enthroned or standing among the clouds, and in His eternal character as King or Teacher of His Church, while around Him are angels, apostles, and saints. In some cases, either in place of the figure of our Lord, or along with it, is the cross, of gold, studded with gems—the symbol of victory. But the figure of our Lord Himself is much more common. Then on the face of the arches are figures and symbols derived from the Apocalypse—the Lamb on the Throne, with the seven-sealed roll, the seven candlesticks, the four living creatures, and the twenty-four elders, or angels, or the New Jerusalem. This is quite the prevailing type, with whatever variations in detail, and if the decorative treatment of the Church was intended to have a message, if art was to fulfill its interpretative function, we are led to suppose that the images of the Apocalypse are those which best symbolize the meaning of the Christian altar.

(*k*) But perhaps this is only an inheritance from mediæval German use.

We are fond of criticising a type of theology which seems to consist simply of the doctrine of the Atonement, and some of its consequences, and practically to ignore the Incarnation in its wider significance. But perhaps we are not fair in fastening the responsibility for it where we do; for the tendency which culminated in that system is discernible far back behind the Reformation, and was, at least in part, inherited from that period. We can see the tendency in the growth of Christian art, as marked by the gradual development of the realistic crucifix, culminating in such a picture as the Crucifixion of Velasquez, which "in every trait presents the thought of hopeless defeat." (Westcott, *Epp. St. John, p.* 372.) It was only slowly that the realistic representation of the Passion—the representation of it, *i. e.*, as an event and so far as possible as it happened, and not as interpreted into a triumph and a glorification by the Resurrection—was worked out. It passed through earlier symbolic phases—the simple cross, and the cross and the lamb, and the cross with the figure of our Lord living and clothed, and so on—all of which carried in them the thought of victory and of life through death, not merely of death; of death as a beginning, not as an end. And in theology it is not difficult to see signs of the same isolation of the Cross and Passion from what followed and interpreted them. You can see it if you compare an earlier treatise on the purpose of the Incarnation, like St. Athanasius' *De Incarnatione*, with a later one like St. Anselm's *Cur Deus Homo*, or if you read the wholly inadequate chapters on the Resurrection in the *Summa* of St. Thomas Aquinas. It is more in the spirit of apostolic and catholic theology to look at the special acts and moments of our Lord's life in the light of His person, to look at the Cross through the glory of His resurrection and ascension. "To know Him and the power of His resurrection, and the fellowship of His suffering," is the order of St. Paul. And on the other hand, in St. John, "glorify" includes the Cross; its true meaning is seen in the Resurrection and Ascension.

That exclusive reference therefore of the Eucharist to the Cross, which is the common starting-point of the different streams at the time of the Reformation, is only a part of the larger tendency. Within the Church its effect was no doubt neutralized in part by the existence of a ritual system which embodied a wider conception; but it had grown up, and it had its effect on attempts to formulate an interpretation of the Eucharistic Sacrifice. The current Protestant criticism of the doctrine up to this moment has been founded upon it. And, as I said, an interpretation founded on a direct relation of the Eucharist to our Lord's present offering of Himself is, on the Roman side, very largely ignored, or only suggested to be set aside as inadequate.

But for such an interpretation as relates the Eucharist immediately to our Lord's "perfected" and glorified person, the foundation is laid as we saw in our earlier divines and in the liturgies. If it is so related, and if its relation to the unique act of the Cross is only through His person "as He is," if, that is, it is related to the Cross as the eternal act of our High Priest in heaven is related to the Cross—then it is a simple inference, it seems to lie in its nature, that it is an action parallel to our Lord's present work in heaven, where, because He is a High Priest, "He must needs have somewhat to offer" (Heb. viii: 3.). In the words of St. Ambrose: "Beforetimes a lamb was offered, a calf was offered; now Christ is offered. Himself offers Himself, as a priest, for the remission of our sins: here in symbol, there in fact (*hic in imagine, ibi in veritate*), where He intercedes, as our Advocate, with the Father" (*de offic.* i: 48). Or to put it otherwise, the Eucharist is our means of co-operating with, and tak-

ing our part in, the eternal act of His priesthood, that in which the "royal priesthood," the "high-priestly race," exercises its priesthood in its Head, joins with Him in the offering of Himself and of itself in Him. Or again, to put it in another way, it is that in which the Church offers "on the heavenly altar," in which it presents its material gifts on earth that they may be gathered up into the action of the great High Priest as He ministers at the altar on high. This figure of the "heavenly altar" is a common one in liturgies, most strikingly in the Roman canon, where the Celebrant prays: "We humbly beseech Thee, Almighty God, command these gifts to be carried by the hands of Thy holy angel on to Thine altar on high, in the sight of Thy Divine Majesty, that all we who by this participation of the altar shall receive the most holy Body and Blood of Thy Son, may be fulfilled with all grace and heavenly benediction." (*Supplices Te.*) And I know of no more striking expression of this type of interpretation of the Eucharistic Sacrifice than that of an early mediæval writer, Paschasius Radbert,(*l*) who bases his exposition in part on this passage. According to his representation, the Church on earth offers its gifts and devotions through the hands of its organ, the earthly priest; and so far it can be called the sacrifice of the priest or of the Church. But then in consecration, by the Word and Holy Spirit, it passes out of our hands, and is translated into the heavenly places, is borne on to the heavenly altar, which is the Body of Christ, Who as our High Priest ministers it before the throne of the Father, and identifies it with His own "immolation" of Himself, so that in it, "spiritually, not carnally," "in mystery, not in fact"—for He "dieth no more"—His self-immolation is reproduced and commemorated, and so He gives it back to us as His Body and Blood, in its new power and significance. Even in so bare a statement of his drift it will perhaps be seen how the author strives to represent the reality and the mystery of the Eucharistic Sacrifice, to give reality to our action, while limiting it and preserving the unique prerogative of Christ, our Lord, to represent our co-operation with Him and the absorption of our action into His, and to insist on the reality of His true and abiding priesthood in His Church, as "the High Priest of our offerings," to negative the thought of the Eucharist as a 'bringing down Christ from above," and to enforce that of our gathering around the altar on high, "with Him in the heavenly places."

And in such an exposition as this, as it seems to me, other interpretations find their unity and are harmonized.

1. The ante-Nicene writers from St. Justin Martyr onwards, with whatever variations in explicitness and emphasis on details, largely agree in interpreting the Holy Eucharist as a sacrifice in which we offer the first-fruits of creation with thanksgiving for Creation and Providence and Redemption, and so consecrate them into the Body and Blood of Christ and make a memorial of Him. Such an exposition as that of Paschasius gathers up their doctrine and fills out what they leave undefined, or only partially defined—the sacrificial significance of the Elements after consecration, as identified with that which He eternally offers.

2. The interpretation of the Greek Fathers is essentially identical. For them the Eucharist is our Lord's Sacrifice because in it His Body and Blood, the one eternal Sacrifice, are made present, and the Sacrifice lies upon the altar, and the Church as it were articulates in its memory before God the meaning of the Sacrifice, and applies it in intercession to its own needs and the needs of mankind. In this they are interpreting the Oriental liturgies, in which consecration is conceived as the operation of the Holy Spirit making Christ present. Paschasius supplements this by presenting the other side of consecration. Just as in St. Paul the same facts are represented under two figures: grace is at once, on the one hand, the operation of the Holy Spirit in us, "forming Christ in us," and on the other hand the raising us up to sit with Him in the heavenly places(*m*); so consecration may be conceived as either the coming of the Holy Spirit to make Christ present, or as the uplifting of the oblations into the heavenly places, "on to the heavenly altar," into supernatural power. Paschasius supplements the Greek representation by the Latin, and develops the active sacrificial significance, so to speak, of consecration.

3. His interpretation is identical again with that suggested by some mystical exponents in the Middle Ages, like St. Ivo of Chartres, and St. Hildebert of Tours, who expound the liturgy by putting it in parallel with the Levitical sacrifice of the Day of Atonement and with our Lord's work, as expounded in the Epistle to the Hebrews, and in this parallel, the consecration and sacrifice of the Eucharist is made to correspond, not to the slaying of the Victim and the act of the Cross, but to the sprinkling of the blood within the Holiest, and to our Lord's continuous propitiatory work on the throne of the Father.

4. And once more, this interpretation is really not different from that of most of the great Roman interpreters since the Reformation. For, so far as I can see, with the exception of the school mentioned before, which attempts to represent the Eucharist as involving a reduction of our Lord's Body to a lower condition, a new self-emptying, their interpretation is at bottom identical with that of the Greek Fathers, except that it is expressed in terms of the mediæval definition of Transubstantiation, and that it involves an attempt, and not a successful one, to represent the "change" of consecration as the change demanded by their inapplicable definition of sacrifice. It is remarkable, though it would not be difficult to account for it, that these writers make no real attempt to interpret the paragraph of their own liturgy, from which Paschasius develops his exposition.

I have already said that this type of interpretation is characteristic of Anglican writers. This may easily be verified by looking through Dr. Pusey's catena from Anglican Divines in No. 81 of "Tracts for the Times." It is not so easy to say how widely it has been adopted by other schools; but it is conspicuously absent in the great Roman writers like Bellarmin, Suarez, Vasquez, De Lugo, and so on; while it certainly is adopted by other Roman writers, especially Germans, and notably among them Dr. Dollinger (*Chrisenthum u. Kirche*, s. 255).

In conclusion, in these notes I have aimed at illustrating only one side of the subject. There is sometimes expressed an impression that the line of interpretation I have dwelt upon is a modern one, that the relation of the Holy Eucharist to our Lord's present life in heaven is one that has been evolved of late years with a view of finding a basis for the doctrine of the Eucharistic Sacrifice. I have aimed merely at illustrating this relation and suggesting, however inadequately, that that basis has existed in the mind of the Church from the first. But it must be remembered that this is not all: the Holy Eucharist is of course related to our Lord's death and to the Sacrifice of the Cross, only not in the direct and exclusive sense in which it is sometimes represented. All the language of all the centuries about it would be quite vain and unintelligible if it were for a moment forgotten that the mark of the Cross is on the Sacrifice, and that in symbol and in mystery the Passion is commemorated and so far re-enacted. Only in its whole conception it is something more; it is the remembrance of Him, and not only of His death; of Him, and therefore of His death. "Now is finished and perfected, so far as in us lies, O Christ our God, the mystery of Thy dispensation: for we have the memorial of Thy death, we have seen the type of Thy resurrection"(*n*).

(*l*) Paschasius Radbert, *de corpore sanguine Domini*. 8, 9, 12.

(*m*) *E. g.* Eph. iii: 16. 17; ii: 5, 6.

(*n*) Liturgy of St. Basil, *fin.*

BOOK NOTICES.

THE LUTHERAN MOVEMENT IN ENGLAND. By Henry Eyster Jacobs, D.D., Professor of Systematic Theology in the Seminary of the Evangelical Lutheran Church, in Philadelphia. Phila.: E. W. Frederick.

This is one of the most important books to the student of the Prayer Book which has appeared of late years. It is simply indispensable to any one who wishes to have a clear understanding of the history of the revisions of the sixteenth century, and of the influences which were at work during the reigns of Henry VIII. and Edward VI. While perhaps it cannot be said to present absolutely new material, it does present much that is new to the average English student. Anglican writers have generally been reluctant to acknowledge any dependence of the reforms of Henry's reign upon foreign influences. It was natural that they should be inclined to dwell with more emphasis upon the links which bind the Prayer Book with the past of the English Church itself; and in fact, it was almost necessary, within proper limits, to do this, in view of the common Protestant notion that the offices of the Prayer Book were new creations without any direct connection with the ancient system of worship. But, as the real relation of the Reformers and their work to the Church comes to be better appreciated, it is more and more felt that there need be no fear of acknowledging the plain facts from whatever source they come. The question will still remain: what is the exact significance of the facts? Those who hold to the continuity of the Church, will be quite willing to view them dispassionately. They will fully recognize the extent to which Cranmer and others were under Lutheran influences during a considerable period, but they will point to another set of facts which must be taken with the first, as proving that the Church of England never became a Lutheran sect. Dr. Jacobs sees this clearly enough. He quotes (p. 102), Canon Dixon's statement that the English Confessions had a definite intention which "caused them to be different from the curious, definite, and longsome particularity of the continent. They had the design of preserving the unity of the English Church." The author thinks this nothing more than the sacrifice of the truth to expediency, and that it is a question whether an association which fears to face "the truth" can be the Church. This is founded upon the assumption that the Lutheran Confessions were "the truth." We can imagine the Reformers putting the matter in another form, to wit, nothing can be the truth which directly tends to break the unity and continuity of the Church, since that is a divine institution destined to endure to the end of the world; whatever truth, therefore, may be contained in the Lutheran statements, they must cease to be true when this is their tendency. It must be remembered also that the Lutheran liturgies which were in the hands of the English leaders, were themselves only translations and adaptations of the ancient Latin Missal and other service books, and that in making use of them there could be no thought of substituting a brand new liturgical system. In fact, Hermann was still Archbishop of Cologne when he published his famous "consultation." The still earlier books as "Luther's German Mass," of 1526, and the Brandenburg-Nuremburg book of 1533, as given by this author (pp. 224, 225), are on the face of them made up of translations of the Latin, with omissions and insertions. The book before us traces the history of the English Reformation on the side of its indebtedness to Germany, from the period of its first beginnings, through the commissions and negotiations which brought English ecclesiastics into connection with the German reformers during Henry's reign; the introduction of German theological literature: the German liturgical essays and doctrinal confessions in their relation to the English revisions and the various sets of Articles. Even where the material has been known before, it has often been inaccessible, and certainly no part of it has been before presented in such convenient and interesting form, except as regards the Articles, in Archdeacon Hardwick's valuable book. The tendency of such a book will be almost as a matter of course to give the reader a somewhat undue impression of the exclusive importance of the Lutheran influence. It is not to be forgotten that it is that influence, and not all the influences entering into the work of the period, with which the author is concerned. Thus we do not find in the index any reference to Cardinal Quignonez or his Breviary, though the relation which the latter bore to the Morning and Evening Prayer in the revised book is well known to every scholar. For a complete study of the movements in the Church during the period in question, the student must add to the present volume, among recent publications, the great work of Canon Dixon and the work of Father Gasquet lately published on "Edward VI. and the Book of Common Prayer." This last contains some newly discovered facts and records of extreme value. Meanwhile Dr. Jacobs deserves the thanks of every candid student of liturgies for a much needed work well performed.

SOCIOLOGY. Popular Lectures and Discussions before the Brooklyn Ethical Association. Boston: James H. West. 1890. Price $2. Pp 403.

In this collection of essays by different writers, the theory of evolution in relation to matters pertaining to the social system is discussed at length. The principles of the Evolution Philosophy (so-called), are applied to the topics of Primitive Man, the Marriage Relation, the State, the Law, Medical Science, Arms and Armor, the Mechanic Arts, the Wages System, Education and Social Reform. The development of society is considered from the point of natural growth rather than from supernatural creation or artificial manufacture. Following the trend of societary evolution, and working on the basis of natural selection, the writers of these lectures endeavor to promote scientific thought and wise action on the pressing problems of social life. Accepting the doctrine of Evolution as a theory fully demonstrated, and taking Herbert Spencer as the guide, these gentlemen have ably contributed to the various fields of sociological research, and presented a number of facts bearing upon the growth of human society. While we cannot accept evolution as a universal method and have no sympathy with philosophic agnosticism, and so far have nothing in common with the writers of these lectures we are pleased with certain aspects of their theory in its application to the subjects under discussion. From a scientific standpoint their views are scholarly, interesting, and instructive, and whether they mean to be theistic or not, they seem to acknowledge the unknown God whom they, designedly or not, regard with reverence. The subjects are comprehensively and popularly treated, but after all, the lecturers will not be able to convince the mass of men that any theory of natural selection or scientific development can take the place of divine purpose and religious principle in the true progress of society to a higher and a purer goal. We believe that the Incarnation under various aspects, which satisfies and transcends the loftiest aspirations and the largest hopes of men, is the best guide in dealing with the rise and progress of social life. It would be a profitable study to take the facts of this volume and interpret them by the principles laid down by Bishop Westcott in his "Social Aspects of Christianity." Two lectures on Asa Gray and Edward Youmans complete this volume, which is carefully indexed.

THE EVIDENCE OF CHRISTIAN EXPERIENCE. By L. F. Stearns, Professor of Christian Theology in Bangor Seminary. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co.

This work is an important contribution to the rapidly increasing library of apologetic works. It treats of a branch of Christian evidences, which though always appealed to by devout men, has rarely, if ever, found expression in any distinct systematic treatise, at least in the English language. "The evidence of Christian ex-

perience," says the author "is derived from the manifestation to the believer himself, in his own inward spiritual life, of the presence and power of God and the Christian realities. It is the evidence that is based upon the Christian's regeneration and sanctification." He correctly says that the early and the mediæval Church made little apologetical use of the experimental evidence. But we think that the reasons which he gives for this are not adequate, nor are they quite fair to the spirit of those ages. The error of representing faith as simply "assent to a system of doctrine" was not peculiar to nor characteristic of the Christianity of that time. Calvinism itself has very commonly and naturally fallen into the same line. Th true explanat'on is of a profounder kind. The greater importance of this appeal in modern times arises, undoubtedly, from the greater intensity of the individual consciousness. Then, also, it does not appear that arguments of this nature could have any marked effect, except upon a world already largely imbued with Christian ideas. Our author is obliged to admit, however, that "the fervid piety of which we have abundant illustration in the 'Acta Sanctorum' and the writings of the mystical theologians, shows that the evidence of experience was operative as a practical principle, if not as a regularly recognized part of the apologetical system." It is significant to find Prof. Stearns joining the swelling ranks of those Protestants who reject the original Pro estant foundation stone. "The Bible is not the religion of Protestants, or of any other Christians." The first chapter gives an outline of the modern history of evidences, the next four present the main argument, the sixth, seventh, and eighth attempt to show that this experience will stand the scrutiny of scientific investigation, while the last two show the relation of this branch to the other groups of evidences. The subject of this work has received some attention in Germany, but we know of no other book in our own language which deals with it exclusively and in systematic form.

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a sequel to "After Death," by Herbert Mortimer Luckock, D.D., Canon of Ely, Principal of Ely Theological College, etc. New York: Thomas Whitaker. Pp. 258. Price, $1.75.

There is quite a fascination in whatever comes from the pen of Canon Luckock. To the charm of this, and also the writer's unfailing caution and modesty, all readers of his "After Death" must have felt themselves keenly alive, whether it left them able to adopt his opinions in the realm of eschatology or no. It will be recalled that in that former work, upon subjects concerned with the intermediate state of being, he set forth as the result of patient research and study of Catholic authorities, his conclusions upon three points which closely touch the hearts of believers: The lawfulness of praying in any way for the dead, the grounds for believing in the intercessions of the dead in our behalf, and, as consequence of this belief, the legitimacy of the practice of addressing appeals to the dead for their help or intercession. In his preface to the present work, he points to the consideration, that whilst the former found ample evidence which might be appealed to, this must be largely speculative, and in its conclusions, inferential rather than evident. For here he discourses upon such subjects (among many others, similar or related) as the special ministries of the souls of the departed; mutual recognition and renewed companionship; difficulties created by the belief in future recognition; a second probation inconsistent with Scripture, and the like. Yet, even here, he says: "Whenever there was reason to believe that the subjects were dealt with in the Primitive Church, I have had recourse to its authority, and rested upon it, but I have no right to appeal to it with confidence, because there is rarely any such general evidence as can satisfy the Vincentian test."

"The Intermediate State" is dedicated to the memory of Henry Parry Liddon, to whom its author thus declares himself much indebted: "Upon the desirableness of praying for the dead, and the need of inculcating the practice, nothing could exceed the strength of his (Liddon's) convictions. He expressed them ten years ago to me in the following very striking language: "Courage is needed to announce the truth in the face of the Puritanical tradition which is so disastrously prominent, generally speaking, in the high places of the Church of England. It is singular that men can go on appealing to the Primitive Church, and yet ignore or deny what was as much a part of its life, public, as well as private, as the worship of our Lord, and much more so than its recognition of some parts of our present canon of the New Testament. I quote these words because there are many who will gladly be guided by his judgment. * * * It is then with the fullest confidence of his endorsement that I am able to dedicate the following pages to his revered memory."

Much is added in usefulness to Canon Luckock's book by a full index and by an appendix of passages of Scripture explained, quoted, or referred to in the course of his studies.

PASTOR PASTORUM, or the Schooling of the Apostles by our Lord. By the Rev. Henry Latham, M.A., master of Trinity Hall, Cambridge. New York: Jas. Pott & Co. Cloth. Pp. 499.

This is a volume of recent English Scriptural comment, at once learned, devout, unequivocally sound in teaching, and, in a quiet, unostentatious way, a powerful antidote to not a little rationalistic or heretical exposition. It has a well-chosen plan, which is admirably portrayed in the introductory chapter, as will appear from a single citation: "I have fancied that I got glimpses of the processes by means of which the Apostles of the Gospels—striving among themselves who should be greatest, looking for the restoration of the kingdom of Israel, and dismayed at the apprehension of their Master—were trained to become the Apostoles of the Acts, testifying boldly before rulers and councils, giving the right hand of fellowship to one who had not companied with them, and breaking through Jewish prejudices to own that there were no men made by God who were common or unclean." An excellent volume for the student or young clergyman to possess, who is bewildered by excessive speculations and metaphysical parasitic growth, which encumber much of our exegetical and theological literature.

GOD'S HEROES. A Series of Plain Sermons. By H. J. Wilmot-Buxton, M. A., Vicar of St. Giles-in-the-Wood, N. Devon. Pp. 233. New York: James Pott & Co.

Simple, earnest, practical, abounding in vigorous illustration, readily comprehensible, and especially adapted for lay-reading, as well as for parochial libraries.

THE SACRAMENT OF WARRIORS. New York: James Pott & Co. Paper cover. Pp. 31.

A neatly printed brochure, presenting in a forcible manner the Church's teachings concerning Confirmation. A valuable souvenir for classes who have lately renewed their baptismal vows.

LENTEN THOUGHTS: The Collects, Epistles, and Gospels for the Season of Lent. New York: Thomas Whittaker. 1891. Pp 217. Price, paper, 25 cents, cloth, 90 cents

A series of brief meditations that will be found profitable to the holy season of forty days, specially suited to the needs of a busy life.

Public Opinion, the eclectic weekly of Washington and New York, has just announced the offer of three cash prizes of $150, $100, and $50 respectively for the best three essays upon the question: "Is any extension and development of trade between the United States and Canada desirable; if so, what are the best means of promoting it?" The topic is particularly timely, and the contest will doubtless attract considerable attention. Full particulars may be had by addressing the publishers of *Public Opinion* at either New York or Washington.

THE Young Churchman Co. has just published a handsome booklet for Lent, ntitled "A Legend of the Cross." The legend is written by Miss L. L. Robinson, on the text, "His blood cleanseth us from all sin," and is remarkably sweet and devotional. The booklet is illustrated in pen and ink sketches, designed by Annah Robinson Watson, and the pages enclosed in border of purple. Price 25 cts.

THE Guild of St. Ignatius, 56 West 40th st., N. Y., have reprinted in tasteful and convenient form twelve sermons by the Rev. Arthur Ritchie, originally published in *The Catholic Champion*. The title is "With a Song in the Heart, and other Sermons."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

SERMON before the Tenth Convocation of the Jurisdiction of Montana. By the Rev. F. B. Nash, Jr.

TWO ESSAYS ON ECONOMICS. By John Bornen.

A PLEA FOR CHURCH ENDOWMENT. By the Rev. John Wright, D.D., rector of St. Paul's church, St. Paul, Minn.

EIGHTH ANNUAL REPORT of the Home of the Merciful Savior for Crippled Children, West Philadelphia.

ESSAY on the Use of Nitrate Soda for Manure. By Joseph Harris.

THE UNIVERSITY OF THE SOUTH MAGAZINE, December, 1890.

CHRISTIAN UNITY AND THE HOLY EUCHARIST. By the Rev. Henry Forrester.

YEAR BOOK, of Christ Church, Hartford, Conn.

REPORT of Childrens' Fold, N. Y., 24th year.

EXPERIMENT STATION RECORD. U. S. Department of Agriculture.

THREE ESSENTIALS to National Perpetuity and Power, a Free Ballot, a Free School, a Free Church. By the Rev. R. S. MacArthur, D. D.

ANNUAL REPORT of the Postmaster General.

CATALOGUE, of the General Theological Seminary, 1890-1.

PROCEEDINGS of the Eighth Annual Meeting of the Lake Mohawk Conference of Friends of the Indians.

EVANGELICAL PRINCIPLES AND MEN, a memorial discourse of the late Rev. Drs. Goodwin and Butler. By the Bishop of Rhode Island.

HENRY PARRY LIDDON a Memorial Sermon. By the Rev A. C. A. Hall, S. S. J. E.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY: Proceedings of the Missionary Council, Reports, etc.

HAND-BOOK of the Brotherhood of St. Andrew.

ANNUAL ADDRESS of the Bishop of Springfield.

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A CRISIS IN INDIAN AFFAIRS.

THE PAROCHIAL CHARITIES of St. Paul's, Baltimore, Twentieth Annual Report.

THE RELATION OF HUMAN KNOWLEDGE TO DIVINE KNOWLEDGE. By Bishop Seymour.

THE HISTORIC EPISCOPATE, By Bishop Seymour.

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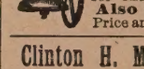

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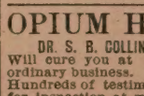

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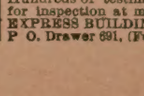

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